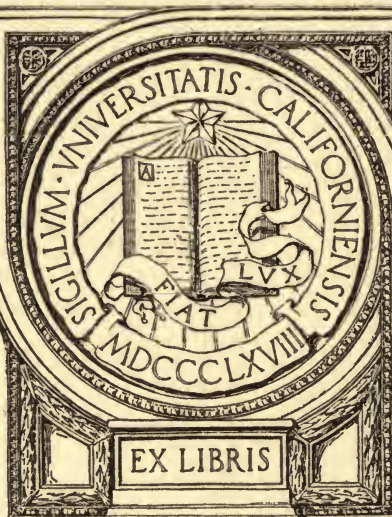


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For the Good of the World

Finding the Real God

BY
CHARLES GERARD CONN
Author of *The Sixth Sense*



1919
GEO. RICE & SONS
Los Angeles

DEDICATION

This volume is respectfully dedicated
to believers in common sense methods
of religious worship, based on facts
and scientific principles.

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For the Good of the World

Finding the Real God

EXPLANATORY

THE propositions presented to readers in this volume are not published for the purpose of attempting to establish a new form of religious belief. There are too many methods of religious worship now in common use for the best interests of humanity. What really is needed for the good of the world is the application of practical thought to the consideration of religious worship, and all other affairs pertaining to public and personal weal. It would be contrary to the dictates of good judgment to think that there is more than one God, or Supreme Creator, or to advocate that we may be transcended to immortality for any other reason than that of purity of mind and thought. It would be next to impossible for a human being controlled by animal tendencies and proclivities to be absolutely free from wrong doing.

Man is an animal belonging to the vertebrate species. He procreates and exists by food sustenance, and is subject to all of the changes incident to animal existence, and must necessarily be controlled by animal tendencies.

All religious creeds and doctrines, past and present, are products of the human mind. They are the result of religious training acquired during the countless years of uplift that have elapsed since the creation of prehistoric man. It would be impossible to estimate the many changes of religious belief during that period, but there have been over three hundred different kinds of religious creeds and doctrines in use since the time of Christ.

These different statements of religious belief are offshoots and modifications of the three great religions, Christianity, Islam and Buddhism, which supply religious thought and comfort to at least two-thirds of humanity. Inasmuch as some of these religious declarations differ radically in their methods and theories of worship, and as these differences have been the cause of many wars and much distress and bloodshed, there could be no more convincing evidence that God had nothing to do with their fabulation, and that they are exclusively the handiwork of man. Had God actually handed down a form of religious worship to mankind there would now be only one religious belief and one form of worship in general use. That would be God's belief and worship.

But the fact that God is not the creator of religious doctrines and creeds does not signify that there is no God, or Creator. Such a belief or claim is not justifiable, and is a reprehensible mistake. A study of the universe, with its countless worlds, its limitless, incomprehensible space, and its marvelous grandeur, is an assuring method of ascertaining the existence of a Supreme Creator. A glance into the heavens at night where the numberless stars twinkle in their blanket of darkness, or a look at the beauties of nature with its diverse and varied forms of creative life, will add strength to the conviction that God, or some other Supreme Influence, is our Creator.

There is no authority for the claim that God, or any other supernatural influence, guides or controls our mortal destinies. As previously stated, man is an animal and his activities, mental and physical, result from the use of cellular functions. There is nothing spiritual, phenomenal or mysterious about the manner in which we think, acquire knowledge and information, or do anything within our mental ability. All vertebrate animal life is possessed with the five senses, touch, taste, smell, sight and hear-

ing. In addition to these senses, man was endowed with a sixth, or innate sense, which enables him to think, devise and invent, acquire information and knowledge, memorize, seek immortality and do other remarkable things. It is by the use of these senses that we develop and upbuild our mentalities. Watch the growth and development of a newly born infant to mature life, and it will be seen that all information and knowledge are acquired by the use of the six senses, except that inherited from ancestors and handed down through the cells of the brain organ. Mental training by study, observation, thought, inheritance, experience, and other uses of the mentality is the result of brain and nerve cell development. Cellular force, mental energy, is acquired by the constant and persistent use of the mind. The cells are actuated and made useful by thought concentration, or to be more explicit, by the use of the sixth sense. No outside or extraneous influence will actuate brain and nerve cells. For that reason there could be no mind reading, telepathy, mental healing by other persons, or by the divine mind.

Mental training means the development of the mind for one of two uses, either for right, or for wrong doing. All of our thoughts, impulses, acts and deeds are the products of brain and nerve cell activity. The ability to create thought and to perform acts and deeds results from the practice of mental training. Any thought, act or deed for right doing adds strength to the mind, creates mental vigor and promotes personal and public good. Thoughts and deeds for wrong doing have a contrary effect. Right doing creates and upbuilds. Wrong doing harms and destroys. Thoughts of right doing inspire acts and deeds that create health, happiness and prosperity. Thoughts of wrong doing mar personal comfort, prevent mental upbuilding, and prompt acts and deeds that inflict injury to self and to others.

The mentality measures the man and announces both his worth and unworthiness. Mental training is either the cause of our upbuilding, or of our downfall. Our minds are developed for good or for evil purposes by experience, study, observation and the acquirement of information and knowledge as we pass through life. There positively is no other means of mental training, or of receiving mental development. That development is due to the enlivening, strengthening and energizing of brain and nerve cells actuated by our own mental efforts. The brain organ, which is the seat of mental energy, is an ancestral inheritance. Life, energy, endurance, health, ability to think and act, power to perform, and the control of mental and physical functions are all creatures of brain and nerve cell activities. We do what mental effort dictates, and are either beneficiaries or victims of our own mental training. The mentality creates thought, and thoughts prompt deeds. As we think, so will we act.

The importance of mental training for right doing must be apparent. There is no source from which to receive guidance of thought or deed, except from our own mentalities. Their activities give us life, comfort, happiness, ability and all else that is good and beneficial, when properly developed. The popular belief that God inspires, controls and protects humanity is a grave, serious and misleading mistake. We are creatures of our own mental activities, solely and entirely. There is no extraneous influence, divine, supernatural, or otherwise to guide, protect and control us. As children of nature, we are subject to the incidents and vicissitudes of natural laws. These laws are inexorable. Not even God, the Creator, intervenes to change, alter or stay their processes. Man or mountain, forest or flower, world or worm, and all else creative must come and go in accordance with its ability to resist the buffets of nature. There

has never been, and could not now be, divine interference with this immutable, unchangeable creative condition. The only hope man has of being salvaged from nature's scheme of upgrowth and destruction, of continuous rebuilding and downfall, rests in the endowment of his superior mentality.

The prevailing religious belief holds that man was created after the image of God, and therefore is eligible to salvation. That may be true, but the claim cannot be substantiated. We do not know God, nor do we understand that He is a personal God, or a creative Influence. The bible, sacred in the minds of worshippers, describes the majesty and grandeur of God, and states that Moses, and others of the biblical prophets, received communications from Him. Miracles and similar divine manifestations are mentioned in the bible, and among them is the immaculate conception and birth of Christ, the son of God. Other religious beliefs that differ with christianity in doctrine, theory, and practice, also have their prophets, patriarchs and miracle workers. But all of these religious incidents and events are of an age long since past. They happened at a time when there was no reliable means of preserving fact and truth concerning that age. Since then there has been great progress made in the development of the human mind, as well as in other earthly affairs. Events that were looked upon as miracles in bible days are no longer regarded as supernatural. Wireless messages are now plucked from the air. Cylinders of wax and composite circular plates are made to talk. Huge, heavy machines propel themselves above the clouds. Conveyances speed over the roads without the use of man or animal power. People talk over a wire at distances of thousands, or less, of miles. Human beings are restored to life after having apparently met death by drowning, asphyxiation and other causes. Sight is frequently restored to per-

sons who have lost the use of their eyes, and similar man-miracles are of common occurrence. These and other phenomena are the results of mental development, of mental training. They no longer excite wonder, or are attributed to a divine source, although they are as marvelous in execution and importance as were the miracle happenings described in the bible. The truth may not always be found in religious doctrines and teachings, because they are invariably the work of man. The human mind is not reliable. Man's conclusions are sometimes incorrect.

A mentality may be developed and largely purified of its animal propensities, but it can never receive, or be subject to divine inspiration, or other extraneous influences. The Creator, in His construction of the brain organ and its uses, has provided against such a possibility. Brain and nerve cells are immune to any but individual endeavor. They cannot be actuated, energized or made use of except by the personal effort of their possessor. Were this not true, God would inspire us with ability and strength to do right in all of our undertakings. He would fill our minds with thoughts and desires that would cause us to be happy and contented. He would abolish disease and wrong doing, and inaugurate an era of peace and good will on earth, or elsewhere in His realms. Read your bible and decide if that would not be the work of a good, just and merciful God, had He the power to do so. Better yet, would a good, just and merciful God have created mortals after his own image who would be susceptible to all of the sins, temptations, wickedness and other wrong doing incident to human life?

The entire human mental structure is permeated with misbelief, false theories, incorrect understanding of creative existence, blind faith in doctrinal teachings, inherited superstitions, professional humbug, and an unbounded

desire to worship and be guided by a personal God. Trusting to luck in everything but earning an honest livelihood is a common practice. Depending upon chance for our mental reformation is a rule and not an exception. Necessity compels us to be practical, studious, persistent and energetic if we would succeed in business or professional pursuits. But when it comes to purging our minds of harmful influences, we are prone to refer the task to our spiritual advisers. Practical religious thought does not interest us. The solution of such problems is left to persons whose mental training has been narrowed down to some particular religious theory or doctrine. So indifferent and neglectful are we of our own freedom of thought on the vital question of mental upbuilding for right doing, that we are willing, and frequently eager, to be deceived by christian science, new thought, spiritualism, telepathy, mind reading and other semi-religious theories that are constantly being concocted and advocated. Not one of these alleged divine manifestations is possible under existing conditions. Thought cannot be read or transferred, except through the use of the five senses. Thought is safely housed in the brain organ, where it may only be awakened by cellular activity. That activity results from personal, individual endeavor. There is no deviation from this fixed and unalterable rule. Human beings are alike in physical make-up. Brain organs are inherited functions. Their cellular developments may differ, but their uses, energizing and actuating are subject to the same process. The mental effort of one individual cannot pass to another. Deception is the name of everything that advocates differently.

Humanity needs more practical thought in the consideration of religious and divine subjects. Man stands solely as a creature of nature, and is absolutely without divine protection and guidance from extraneous sources. He was endowed with a superior mentality, which

affords him strength and ability to care for himself and those dependent on him. Therefore, man should apply his thought and mental ability to the solution of life's problems, and not rely on theoretical and doctrinal fallacies for moral and physical support. The first and most important principle to be adopted and adhered to in the mental practice of self-reliance, is the truth and fact that there is no divine protection in mortal life. We are taught that God is good, just, merciful and forgiving, but there is no indication of His ability to grant these benefactions to mankind. Look at the numberless horrors and tragedies that have beset humanity since the beginning, and then decide if there is proof of God's mercy, love and protection. These countless deeds of violence, bloodshed and destruction have reached the innocent as well as the guilty, and the claim cannot be upheld that they were inflicted as punishment. As further proof that God does not protect and guide His mortal children, witness the calamities, horrors, scourges and other great and lamentable occurrences which are constantly taking place throughout the world. Nothing has ever been done, except by the hand of man, to prevent these horrible disasters, or to alleviate the sorrows and suffering they have brought on humanity. Accept the truth, bitter and objectionable as it may seem. God does not personally guide, control, interfere or intervene in mankind's affairs.

Much has been said within the last few years about the influence of the divine mind in healing disease, and in ameliorating human and other distress. This new theory is apparently a side issue of christianity, and is alleged to be a revival of the healing method practiced by Christ. We must then presume that the divine mind is the function of a personal God. If there is a personal God, there possibly is a divine mind, but where is that God, and what is the cause of His existence? A divine

mind should be used for other purposes than the healing of human diseases at so much per head. As a matter of fact there is no divine mind, no divine cellular activity similar to the one that prompts human thoughts and deeds. An influence powerful enough to create, guide and control the universe would be far above and beyond mortal comprehension. Its activities would not be confined to healing diseases, nor would they be limited to the use of licensed healers.

The fiction of a divine mind is doubtless due to the mystery connected with the origin, energizing and uses of human thought. Man as well as most other animals of land life is possessed with developed ability to utter sound in a greater or less degree. The extent and character of these utterances depend largely on the uses to be made of the sound. There probably is no thought connected with the utterance of sound by the lower orders of animal life. Instinct doubtless prompts the utterances to be used as warnings, calls, songs, trills, chirpings and other signals that necessity may demand. The instinct to make use of these varied sounds or utterances passes to progeny through the process of procreation. Man was endowed with greater brain cellular force and therefore is possessed with stronger and more capable mental ability. His power to energize and control thought is an inherited function, but it must be developed and made useful by a system of mental training. Man's brain cellular functions have been gradually and slowly created and upbuilt during the long and undetermined period of his existence. This gain in mental strength has been transferred by heritage to succeeding generations, each successive generation being benefited accordingly. Thought and the ability to use it is an inherited function, but it must be developed before it becomes useful. Man also inherits power of speech, together with his vocal organs. The ability of man to think and

talk passes from parent to child. The bird inherits its song trills, the dog its bark, the coyote its howl, the lion its roar, and the horse its whinny. In fact, life itself with its vicissitudes is an inheritance. Everything with creative existence lives its life over and over, carrying to each successive generation the development or decadence incident to the previous existence. In that way the world and its habitants are upbuilt or destroyed during the lapse of time.

The divine mind is not instrumental in sustaining life or in healing disease, because there is no such influence. Any effort that will induce thought to expel from the mind harmful impressions will have a beneficial effect on the person thus influenced. Mental healing will prove to be a reality to individuals attempting to heal themselves. Good thought has a salutary effect. But it is always better to consult a doctor familiar with human physical ailments before taking chances on cures that may not be effected by imaginary influences.

In these criticisms of semi-religious shams and misrepresentations, let it be understood that there is no desire to cast reflections on bona-fide efforts to uplift human thought. The easiest way to upbuild the mind is to cause it to drop religious and other practices that promote misbelief and false theories. Church worship should be sincere and truthful before it will arrive at the fullest extent of its usefulness. Blind faith in bible stories which have been disproved by scientific research will never upbuild morality and create better men and women. Every legitimate, worthy attempt to advocate truth and uprightness should be encouraged and made beneficial. Public meetings held for the purpose of educating people to cast off the bondage of sin, deceit and wrong doing should become a fixture in our daily routine of life. But how could such meetings become popular when pulpit declarations are made that the world

was created in six days, that no person may be saved who does not accept the blood atonement, and that every word in the bible is God's truth? These and other misleading statements may be heard in almost any pulpit address. Blind faith in God's intervention has never stopped the ravages of pestilence, prevented a flood or an earthquake, caused the cessation of a war, or saved mankind from the horrors that have beset the world. Blind faith in God's help has never built a house, ploughed a field or opened the way to prosperity. Blind faith in false theories is not an attribute to be cherished and relied upon. Blind faith in any religious declaration will not guide its victim to immortality and leave believers in truth and fact by the wayside. Blind faith in any one particular religion to the exclusion of others indicates a lack of practical thought, good judgment and respect for the religious convictions of those who differ in their methods of worship.

Seeking transcendency from mortal life is an important undertaking, which should be treated with the same careful, practical thought with which we consider business propositions. No mortal has ever been endowed with power to grant to others absolution from sin and wrong doing, and as individuals we must solve that problem and find our own way to immortality. Church membership and worship provide excellent and commendable methods for subduing sinful tendencies and inclinations, and every form of religious belief that has for its purpose the salvation of man is entitled to freedom of thought and unlimited opportunity for worship. But it should be understood that all doctrines, creeds, and religious declarations are solely and entirely the work of man. They are creations of the human mind and do not emanate from a divine source. There should be no difficulty in selecting a satisfactory form of religious belief by those desirous of abandoning habits and ten-

dencies that lead to wrong doing. Any religion that has for its object the promotion of human welfare will prove to be the proper selection.

In this day of intellectual enlightenment nearly every sane, well informed person has deeply implanted in his mind a strong desire to become worthy of a future life. That desire is the seed from which immortality may be grown. All that is required to develop and strengthen that desire, and cause it to become the controlling influence of the mind, is to cultivate it by means of prayerful mental effort. That statement explains the theory and practice of mental regeneration. As previously stated there can be but two controls of the human mind. One control prompts every act, thought, impulse and deed for right doing. The other control causes us to do wrong in thought, act and deed. These two opposing mental influences, or controls, are the source of our happiness and sorrows, of our good fortune and of our distress, of our worthiness and of our sinfulness. They are constantly prompting thoughts, acts, impulses and deeds; and the influence, or control, that eventually becomes the stronger is the one that will make up our final life record. We do right, or wrong, according to our mental promptings. We are slaves to the demands of our mentalities. Mental desires for right or for wrong doing are our inexorable masters, and frequent submission to the influence of these desires will cause them to become habits which will either upbuild or wreck our lives. Promptings, desires and habits are creatures of our brain and nerve cell activities. Thoughts, impulses, acts and deeds come from this same source. It may truly be said that the fountain head of our existence can be found in the brain organ. That function not only supplies our mental activities, but it also keeps our circulative, respirative and digestive systems in operation.

Mental strength to do right, or wrong, in all their

volume and degrees of activity, is acquired by energizing and actuating the cells and nerves of the brain organ. Mental force to energize these cells results from the use of the six senses. Mental ability is the sum and substance of what we are able to do with our minds, or mentalities, and through its use we will succeed in overcoming tendencies and inclinations for wrong doing by exerting proper mental effort to do so. When cellular activities for wrong doing dominate and control the mentality, it will be necessary to change that control by developing and strengthening cells for right doing, that they may subjugate and render the objectionable cells inoperative and harmless. The desire for wrong doing must be overcome by upbuilding a stronger desire for right doing. That means a change of mental control for self-betterment. This change may be accomplished by causing the cellular influence for right doing to supplant the control of the cellular activities for wrong doing. When the change of mental control is made, all desires for wrong doing will cease. This mental regeneration is wholly and completely a physical process. It is nothing more, or less, than the changing of mental control by developing and strengthening one set of brain cells to subjugate the cellular influence of another set.

Mental regeneration, or reformation, is distinctly a one-man task. The individual striving to bring about the regeneration must necessarily develop and actuate his own brain cells. That mental effort cannot be relegated to another person. We may be advised how to live, act and think in order to facilitate the operation of mental regeneration, but we cannot receive actual relief, or absolution from the results of our own individual wrong doing from a supernatural or other source. As individuals, we must travel along life's pathway receiving only such assistance, relief and comfort as may be had by natural means and methods. We belong to nature, and

are in no way connected or associated with the supernatural, and so far as our existence is concerned we are no different from other earthly creatures. Our procreation, birth, growth, development, demise and decadence are in accordance with natural laws. That is precisely the earthly experience of all forms of creative life. Because we are possessed with superior brain cellular ability does not entitle us to the belief that we belong to a species especially under the control and guidance of a divine influence. Whatever supernatural or unknown ability we exercise is innate, and is a part of our own individual nature. It is an endowment that places us on the highest level of animal existence, but this superior mental ability does not exempt us from the changes, incidents and vicissitudes that beset all earthly creations.

There is this hope, which may meet with fruition and entitle us to immortality. If the innate mental ability with which we are possessed can be developed to such an extent as to overcome our bestial natures, and free us from tendencies and inclinations for wrong doing, there is good reason to believe that we will be worthy of transcendency after mortality. Worthy or unworthy of an immortal future, there is consolation in knowing that a life of well doing brings its own reward. Happiness, contentment, good health, freedom from mental distress, and an ability to prosper and be serviceable in promoting public welfare are surely worth seeking. They are within the mental grasp of every person willing to make the effort to attain them. The method of securing such valuable means of earthly enjoyment is simple, practical and worth trying.

Mental effort is all that is required to convert the self-evident sinner into a self-respecting mortal. The task will be difficult, protracted and frequently disappointing, but time, patience and persistent endeavor will success-

fully bring about the change. The way to overcome a mental influence for wrong doing has already been explained. The means to be employed in performing that duty is found in the use of devout, earnest, sincere prayer. The prayer should be addressed to Life, although the title of God, Our Father, Christ, or Our Divine Protector, may be used and accomplish the same result. Life should be the preference, because that influence gives us strength and ability to actuate and develop brain cellular strength to overcome tendencies for wrong doing. Life is a local function in all living, earthly creations, and its power to cause existence is confined to the object of its beneficence. Life does not permeate the air, or float around loosely ready to enliven a new creation. But it causes the existence of everything capable of animate existence, and is communicated to successive reproductions and procreations by methods known to every person.

One significant reason why we should invoke life to give us strength to do right, to see the right, to feel the right, to know the right, to think right and to live right is that the impregnated germ of mortal life was the cause of our individual creation, and without that life our existence would cease. Vigorous life affords us health, strength, activity and energy to make ourselves useful and worthy. And as the mentality is the fountain head of our mental and physical activities it would seem practical to use it in imploring Life, our Creator, for greater strength and ability to make creditable use of His benefaction. When through the process of procreation we were endowed with life, we also received our mental and physical functions in an undeveloped state. Our forms, features, brain organs, senses, and all else within our beings, that we now possess, were embodied for future development in that procreative germ. The birth that brought us into existence, also ushered us

into the world as living units of humanity. From that moment we became creatures of an independent, individual existence, subject to no power or influence not found in nature.

Life was inherited, as were all mental and physical functions, and by the use of that inheritance we develop and upbuild ability to think, acquire knowledge and information, move, act and do everything we learn to do. The power to do right, or wrong, is a part of that inheritance, and for that reason life impels all of our activities, good, indifferent or otherwise, and the brain cellular functions supply the motor energy which actuates and controls our every act, thought and deed. Should any cellular or physical function be weakened by misuse, dissipation, excess, or disease, the ability of life to energize that particular function by means of the mentality will be lessened. These facts are familiar to readers, but the point to be made, in this argument, is that life is our creative agent, also the promoter of our existence, and while remedies may be taken to alleviate pain and distress, and to check the ravages of diseases, we must inevitably look to life for strength, health, comfort and ability to prosper. Life keeps our mental engine active, and that engine supplies energy to upbuild mental and physical strength.

The necessity for developing mental strength to do right must be apparent. Brain cellular developments for right doing do not inflict injury through the use of their activities. They do not prompt thoughts and deeds that cause mental and physical decadence. They do not cause their possessors to do wrong to others. Their influence is for upbuilding and promoting personal and public welfare. Brain cellular energy that prompts and causes wrong doing is destructive both to its possessors and to everything with which it comes in contact. Evil thoughts prompt evil deeds. Acts and deeds that create bad habits

destroy health and happiness. They also work injury to others, and bring distress to the world. The panacea for all evil rests in individual reformation, in brain and nerve cell regeneration. Good health, strong mental energy, ability to accomplish, to be happy and contented, and to procreate strong, healthy progeny, depend entirely upon the possession of well and rightly developed mentalities. Not mentalities that are erratic, or show indications of a one-sided development, but mentalities that are in a normal condition and which are energized by vigorous life.

The use of prayer to upbuild and energize the mind is in itself a study. Prayers for others, or for public weal, will not prove effective. Each and every person is a unit within himself, and has no means of communicating by word, thought, or deed with another person, except by use of the five senses. There is no divine mind by which prayers or communications may be circulated. There is no personal God, with power to control either the elements or the activities of man. The steadfast, continuous neglect of God to protect mankind from dangers and perils, and His failure to guide us into ways of peace and good will, should put an end to such a belief. The mentality, the creator of both our weal and our woe, was given to man for his protection and with which to work out his own salvation. That brain organ with its countless cells, from which mental ability emanates, is like a sealed book so far as its knowledge is concerned. A mind cannot be read or influenced from outside sources. All thought and suggestion must necessarily reach the brain cells through the use of the senses. The method of instructing deaf, dumb and blind people ought to convince investigators of that fact.

Earnest, sincere prayer, well considered, and uttered in seclusion and alone, will influence and strengthen the mind. The object of prayer is to solicit protection and

guidance. Usually this influence is expected from a divine source. That could not be possible, but mental strength may be upbuilt that will prove both a guide and a protector. Care must be taken to prevent the upbuilding for wrong purposes. Prayer is a mental effort, and it may be an appeal for mental strength for wrong doing. Strength to do right, to see the right, to know the right, to think right and to live right should be invoked. Appeals for strength to be sincere, honest and truthful also are recommended. These suggestions should represent the full intent of the implorations. No other supplications are essential. The prayer should be repeated as often as practical, not loudly or with vehemence, but sincerely, thoughtfully, and with as much earnestness as is possible to put into language. The purpose of the prayer is to enliven the mentality, and upbuild a never ceasing desire to do right in thought and deed. That desire should displace mental promptings for wrong doing, and at the same time stop brain cell activities that cause ill health, and mental and physical decadence. Praying new cellular energy into the mentality is a slow and sometimes a discouraging duty, but it is a sure cure, if persisted in, for bad habits, and other tendencies that cause wrong doing. The change is brought about by a physical process. New cellular activities must be created and developed to take the place of those which have been instigating objectionable thoughts and deeds.

When invoking mental strength for right doing avoid meaningless, profuse and unnecessary language. Pray for life, mental strength and good health through the creation and development of cellular energy. Use mental force to make the prayers efficacious. Pray earnestly and sincerely, but not loudly. The words may be whispered in order not to attract attention. Pray for yourself and not for the benefit of others. Many people pray

to hear themselves talk. The use of eloquent language in a prayer may be pleasant to listen to, but it is not in keeping with the object of the invocation. Praying for other things than self-upbuilding is also a waste of words. Pray in simple language to be worthy, to do right, to be guided and to know and see the right. Pray for strength to be honest and truthful, and your prayers will be answered by a mental uplift that will lead you into paths of good will and right doing.

There is a difference between individual brain cellular regeneration and religious reformation, although the latter method is commendable and has caused mankind to rise above the thralls of a semi-animal existence. Brain cellular regeneration upbuilds a permanent mental control that prevents wrong doing. As long as the control is maintained by prayerful supplications, there will be no relapse from the intent to do right, and no mental conflicts with temptation. Religious reformation by church worship simply holds the desire to do wrong in restraint. The reformation is accomplished by emotional methods. There is no fixed and effective process of creating and developing new cellular influences. Many of the converts fall from grace as soon as they cease attending church service and no longer fraternize with religious associates. Such a conversion from tendencies for wrong doing is not lasting unless the convert is kept under religious influences. Mental regeneration by cellular development overcomes and banishes the cause for wrong doing. Bad habits and sinful inclinations cease because there is no mental control to incite them. Should there be a relapse it would be caused by another development of an objectionable brain cellular control, which would require time and opportunity to create.

Care should be taken not to refer to acts of wrong doing when beseeching strength for self-betterment. The mind should be free from such thoughts to avoid the

possibility of keeping them from becoming influential in controlling the mental activities. All mental cellular developments become fixtures in the mind as long as the brain organ is capable of being energized. This ability to retain thought is known as memory, and by means of its activities we acquire and retain information and knowledge, and create a record of our individual observation and experiences. The mind, or mentality, is the storehouse in which are registered the events, incidents and experiences of our mortal existence. These events and incidents, together with our educational acquirements, may be recalled at any time by mental effort as long as our mentalities are active and controllable. Mental health is absolutely essential to cellular activity. Mental perturbances of every form and nature result from brain cellular disease and decadence. The only remedy for this mental failing is to adopt a regenerative method of enlivening the brain cellular activities. It cannot be done by medical, psychological or other extraneous treatment. To tamper with the brain organism by physical means would be destructive to life, because that organism is the seat of our individual activity. To dose it with drugs and nostrums is a milder form of cellular destruction. To treat a brain affliction by extraneous mental science is an utter impossibility. It would be as easy to change the language of a book by thinking about it as it would be to actuate the brain cells of another person by other than his own mental effort. The only way to heal mental ills and to enliven and strengthen brain cellular activities is to upbuild personal mental energy for right doing. That must be done by individual endeavor. The mind should be energized by a strong mental effort to overcome thoughts and influences that are both distracting and destructive. The mental trend of thought and deed should be changed. Thoughts for self-upbuilding, self-restraint and self-

respect must be substituted for thoughts that cause mental and physical distress. There is no better way to effect this change and to upbuild mental and physical health than to exercise and energize the mind by sincere, earnest, heartfelt prayer. Life inspires, energizes, invigorates and strengthens our physical and mental activities. The germ of mortal life that created and caused our existence as units of humanity is still embodied in our beings. It is the power that affords us ability to procreate, exist, remain active, and to protect ourselves from impending perils. That germ was a gift of the Creator to humanity to be used for our safety and salvation. To what better purpose could it be employed than to arouse its activities for self-preservation by the use of sincere prayer?

The germ of mortal life is the endowment that separates and divides into species the various forms and types of creative existence. It also enlivens and causes these different species to become distinct and never changing units in their varied reproductions and procreations. One distinct form of unit creation will not reproduce or procreate with another form. Each type or species of family unit life must necessarily remain independent of other types, so far as change of individuality is concerned. In this way the varied forms of creative existence are divided into unchangeable, unalterable types of family units. There can be no mixing or intermingling of their reproductive or procreative relations. The germ of mortal life bestowed on the human family causes us to be supreme in worldly affairs. We dominate all other creative existence and consider ourselves as especially privileged and protected. That feeling of exaltation is warranted and proper. We possess mentalities of a nature not to be found in other animal creations, and it clearly indicates that the germ of mortal life with which we were endowed was bestowed for the purpose of

fitting ourselves for a still higher transcendency. Should that be true this immortal benefaction would be the result of the good influences created by the mentality, which the germ of mortal life had invigorated. We are therefore justified in imploring life to give us strength and ability to do right, to know the right and to live right that we may prepare ourselves for future salvation.

The thought may suggest itself that brain cellular regeneration might not prove to be as beneficial to humanity as religious conversion, through church worship and ceremonials, should it ever become popular. There is a difference in these two methods of mental reformation. Brain cellular regeneration prepares its adherents for immortality by freeing the mind from the control of evil influences. Emotional reformation causes its advocates to restrain harmful tendencies by attending religious meetings and similar devotional exercises, at which doctrinal teachers advocate their particular form of religion. There are a number of different forms and doctrines of religious belief. But should the adoption of individual brain cellular regeneration become universal, the greatest and most important benefit to be derived would be the general use of practical thought, and the absolute banishment from the public mind of all false religious theories and doctrines. There would then be a wonderful uplift in worldly affairs. Practical thought is the creator of right doing and all else that is beneficial and worthy, and practical thought is the product of brain cellular regeneration. It is the emanation of a mental control free from influences that distract and destroy the good results of human endeavor. Brain cellular regeneration upbuilds practical thought, right doing and all else that gives us comfort, conveniences and sane enjoyment. That is more than our present diverse methods of religious worship accomplish.

An objection to the methods of mental regeneration

advocated in this volume may be urged by followers of the christian and other religious organizations by statements that it would obviate the necessity of organized religion, and render its good work valueless as a public reformer. That could not be possible. Organized religion is the fundament of our social and political structure, and for that reason is indispensable to public welfare. The real good to be accomplished by cellular regeneration by individual endeavor is to banish from the mind thoughts of superstition, reliance on divine guidance, religious shams and other delusions that impair our ability to upbuild the mentality and develop mental strength to overcome all forms of wrong doing. No conscientious person could object to such a manner of serving humanity.

The method of mental regeneration, and the causes that render it necessary, are explained in several of the propositions published in this volume. These repetitions are deemed essential to impress readers with their importance. A careful and thorough investigation of brain and nerve cell control, and its varied effects and influences on human activities, is earnestly requested. The sooner intelligent people convince themselves that there is no supernatural influence, and that man is a super-animal subject only to natural laws, the better it will be for human welfare.

CHARLES GERARD CONN.

Los Angeles, California,
January 3, 1919.

PROPOSITION NUMBER ONE

THAT MAN HAS EXISTED FOR MORE THAN FIVE HUNDRED THOUSAND YEARS, AND THAT THE SKELETAL RELICS OF PREHISTORIC MAN, TOGETHER WITH FULL INFORMATION CONCERNING THEIR DISCOVERIES, MAY BE FOUND IN SEVERAL EUROPEAN MUSEUMS

IN an article as brief and limited in detailed description as this one must be, it would be impossible to give readers an intelligent understanding of the origin and development of prehistoric man. Records to be found in the physical anthropological departments of every museum, university and college in all of the principal countries show conclusively that historic man has lived only a day, when his existence is compared with that of his prehistoric ancestors. The history of man for which we have authenticated records dates back less than seven thousand years. Research, paleontological and geological investigations have demonstrated that prehistoric man, or the stock from which he sprang, existed over five hundred thousand years ago. The ape-man of Java, also designated as the Trinil man, a pre-human creature, is known to have existed during the Pliocene age, or what is better known as the tertiary period. This brute man probably possessed little or no mental development, and doubtless clubbed his way through life, when in search of food, or in self-defense. The next man of whom skeletal relics have been found existed about 250,000 years later and is described as the Heidelberg man. This nearer relative to modern man came from the first human race known to have inhabited Western Europe, about the time of the second interglacial, or warm period. Then, after another one hundred thousand or more years, the race to which the Piltdown man belonged existed in what is now known as England, and the skeletal remains of one of these still nearer human beings was discovered

at Sussex. The Piltdown man must have existed during the early Pliocene age, according to the fauna found with the skeletal relics. After another jump of fifty thousand years, more or less, the cave-dwelling tribe of hunters known as the Neanderthal race lived in that part of Europe now known as France. It is said that this race existed more than one hundred thousand years ago, and that certain caves in France were occupied continuously by them for over fifty thousand years. The next race of prehistoric man to become known to anthropological discovery was the Cro-Magnon type. This race of men probably existed twenty-five or thirty thousand years ago, and it is said to have been the best developed and most intellectual of the prehistoric races. The Cro-Magnon people were famous hunters, and also possessed noteworthy artistic ability, as their carvings, drawings and paintings of animal life, on the walls of caves inhabited by them, plainly indicate. After the Cro-Magnon race disappeared, as did all previous prehistoric races, there came into Western Europe large numbers or migrations of human beings from Asia, Eastern Europe, and possibly Africa. It is not known from what races the white man sprung. Later on scientific research will probably make that discovery.

That prehistoric man existed during the hundreds of thousands of years beginning with the later tertiary period of earthly development, there can be no doubt. At the time of that period, which followed the Reptile age, also known as the Mammal age, there was great forest growth, and the warm climate gave impetus to the creation of animal life. Then came tremendous physical earthly changes. Convulsions of the earth's surface created new continents and submerged others. Oceans covered new parts of land and gave up others to alter old landmarks. The ice caps of the north pole sent glacial slides over certain regions, and changed temperate to frigid zones. There were at least three and probably four glacial periods, known as the ice

age. Thousands of years intervened between these periods, when there would be warm or temperate climates in Western Europe. It was during these warm periods that prehistoric man existed and thrived, and the earth and rock strata formed during these warm intervals have enabled geologists and paleontologists to fix the age of the skeletal relics of the different types of prehistoric man that have been discovered.

Nothing is known about the languages used, or the religious customs of prehistoric man. It may be presumed that language among the Trinil and Heidelberg races must have been very primitive and probably was confined to limited and necessary uses. The vocabulary was doubtless increased as the mentality became developed and cellular activities were made possible. Ability to think also was very limited, as it is now found among present ignorant, uncultured people. Mental development and culture are a question of long training. See the thousands upon thousands of years required by mankind to reach its present intellectual status. What then must have been the mental condition of prehistoric man? There was undoubtedly a suggestion, or possibly a mental religious impression, of a divine influence. The worship of God could not in those prehistoric ages have been established. Primitive forms of worship might later have been developed in the Cro-Magnon and other races that followed in the last stages of prehistory. But religious worship and thought are a result of mental training, and prehistoric man lacked both brain development and opportunity to become religious. Warlike, savage people, who subsist on animal food, could not be expected to be influenced by thoughts of God, or of a future existence, unless in a primitive, rudimentary manner. That may have been the reason why prehistoric man remained in a savage state for so long a period. Religious worship, thoughts of a divine influence, and an effort to become worthy of immortality are the cause of such wonderful

strides in modern mental development. It was not until after the beginning of the christian era, that human ability began to upbuild by leaps and bounds. Since that time, almost everything that is good and beneficial to mankind has been given to the world, except the benefactions of the Creator.

In the gradual mental development of prehistoric man may be found the cause of brain cellular activity. The process of development must have been slow, and the cells created were transmitted by means of the brain organ to the posterity of each successive generation in the same manner that mental activities are inherited in this age. Mental force was gradually generated and developed as cellular activities, each successive generation inheriting brain organs with a greater number of undeveloped cells, ready to be called into activity by the mental efforts of the possessors. In this way modern humanity has inherited and grown into the possession of superior brain cellular activities. There has been no supernatural development, or influence. Our present intellectual vigor and enlightenment are the result of countless ages and successive generations of gradual mental development. They are the creation of mental exercise and studious efforts. They have resulted from a constantly increased ability to control and make good use of practical thought. That method of upbuilding mankind's mentality will continue its work of wonders, until our posterity has reached the zenith of mental vigor and power.

RECORD OF PREHISTORIC MAN DISCOVERIES.

SERIES	AUTHENTICATED		DOUBTFUL
EARLIEST SERIES (Early Pleistocene or perhaps later Pliocene)	PLACE Trinil (Java) Mauer (Germany)	NAME Pitheoanthropus erectus* Homo heidel- bergensis*	SKELETONS OR BONES FROM Piltdown* Galley Hill* Ipswich* Olmo* Castenedolo* Foxhall* Savona*
Lower Paleolithic Series. Chellean	No authenticated skeletal remains		Krapina† (Obermaier) (but see the Middle Paleolithic Series)
Middle Paleolithic Series. Acheulian to Mousterian	La Quina (France)* Le Moustier (France)† La Chapelle-aux-Saints† Neanderthal (Germany) Forbes Quarry (Gibraltar) Spy (Belgium)† Krapina (Croatia) La Naulette (Belgium)† Malarnaud (France)† St. Brelade (Jersey)† La Ferrassie (France)† Pech de l'Aze (France)† Taubach (Germany)		Sipka (Moravia)† Ochos (Moravia)† Moulin (Ouignon, France) Dartford (England)* Bury (England)*
Upper Paleolithic Series. Aurignacian	Grotte des Enfants (Mentone)† Cavillon (Mentone)† Barma Grande (Mentone)† Cro-Magnon (Greece)† Paviland (England, So. Wales)†		
Magdalenian	Combe Capelle (France)† Chancelade (France)†		

* From an alluvial deposit.

† Cave deposit.

PROPOSITION NUMBER TWO

THAT A CAREFUL INVESTIGATION OF THE MENTAL AND PHYSICAL DEVELOPMENT OF MAN, ITS CAUSE, INCEPTION AND GROWTH WILL CONVINCE INTELLIGENT PERSONS THAT WE ARE NOT CONTROLLED BY A SUPERNATURAL INFLUENCE, AND THAT OUR MENTALITIES ARE PHYSICAL FUNCTIONS

IT IS a mistake to believe that man was first endowed with a fully developed mentality, capable of acquiring information and knowledge, and of causing him to be an intellectual being. That could not have been possible, or prehistoric man would not have been practically a brute animal for so long a period. The development of man's mentality has resulted from hundreds of thousands of years of mental training, and had man's mentality been restricted to the use of the five senses, he would now be in the monkey-baboon stage. Man was created as a super-animal, and was provided with a mentality, which has been guided and controlled by a super-sense that has enabled him to grow in both mental and physical stature. The man of today differs in every possible particular from the man of prehistory, or the man of seven thousand years ago, who then inhabited Egypt and Mesopotamia, and from whom we have received our first historical records. That fact alone indicates that modern man is the upgrowth of mental development, or there would have been a previous record of his life history, dated in what is now the prehistory period.

It is not a stretch of the imagination to fancy the mental condition of the Trinil-prehistoric man, which caused him to wander about the primeval forests with a club in hand in search of food; or to follow the efforts of the Piltdown man, who had discovered that a bow with a flint-headed arrow was a better weapon than a club; or to imagine the bettered condition of the Neanderthal cave man, surrounded in his

rock den by his half human family; or to see the Cro-Magnon man painting pictures of animals on the walls of a cavern; or to witness the efforts of other prehistoric men, who discovered the use of bronze and iron for the manufacture of weapons and utensils. Should the reader still be skeptical as to the growth of man in intellectual powers, let him examine records of the ancient Egyptians, or the shelves of an antiquarian shop. Modern man is the mental and physical upgrowth of prehistoric man. He possesses the same physical organs of his brutish ancestor, but he has become refined and educated through the long process of mental training, and is no longer a brutish human animal.

After the real change had been effected in modern man's mentality, the refinements of body and physical appearance naturally followed. The upgrowth has been simple and was made effective through the physical law of inheritance. The process of procreation caused the parents to pass to their progeny the benefits, mental and physical, derived from their mortal existence. The results of their sins, also, were transmitted; but the balance, fortunately, was in favor of well doing; hence the constant but gradual better development. The great uplift was caused by the increase in the size and capabilities of the brain cellular organism. That growth caused essential changes in the nervous system and the varied physical functions. Each successive generation, as a rule, was better developed mentally and physically than the preceding one. In this way the upgrowth and intellectual attainments of modern man have been accomplished.

Readers not familiar with the mental processes of nerve and brain cellular development, should inform themselves on that subject. It would have much to do with banishing from their minds the absurdity of attributing mental and physical activities to supernatural and other influences, such as the divine mind, spiritual control, and similar imaginative causes. Our mentalities prompt every thought, act and

deed, right or wrong, and these promptings result from either our own mental training or the cellular activities inherited from ancestors and developed by ourselves. There is no other mental control than the one we exert over our own mentalities.

When the wonderful creation and distribution of the intricate mass of nerve and brain cellular matter, that constitutes and incites our mental and physical activities, are taken into consideration, it will be seen that it would be impossible for any outside influence to control or guide us in any manner except as hereinafter explained.

Mental training means the development of cellular influences to do things, right or wrong. It is the acquisition of an ability to perform mental and physical acts. These acts may be for right or wrong doing. Whatever they are, they constitute our mental training. Our life history is a constant record of mental training to be handed down to our posterity, through their inherited brain and nerve cell organism. The mental record thus transmitted will not be of service to posterity unless it is developed. And that development should be a matter of great moment to us, unless we desire to introduce the result of ancestral evil training into our mental activities, along with that which is desirable.

In all vertebrate animals, including man, the nervous system, or the system that controls our physical and mental movements, is divided into two separate and distinct systems, the cerebro-spinal, and the sympathetic, or the ganglionic, system. The cerebro-spinal division includes the brain and spinal cord, and the cranial and spinal nerves. This system presides over such functions as sensation, motion and intellect, and all the nervous organs concerned in sensation, volition and mental action. The other, or sympathetic, division consists of ganglia connected by nervous cords which extend from the cranium to the pelvis, along each side of the vertebral column, and from which nerves with large ganglionic masses proceed to the viscera and blood

vessels in the cavities of the chest, abdomen and pelvis. This is designated as the system of organic life, since it seems to regulate, almost independently of mental activity, the performance of the functions of the organs of respiration, circulation and digestion. In addition to the nerve systems, there are nerve fibers that penetrate and ramify through every part of the body, controlling muscular action, and constituting what might be known as our sensory system, since it excites emotions and controls the sense of touch, or feeling. The entire nervous system is a part of our mental activities, and as such should be considered when contemplating the theory of mental healing.

The organism or mental machine that actuates and keeps the human system alive and in working order is the mentality, the brain cellular organism with its wonderful mental force. This mental machine has been in the process of development since man was created as a rudimentary creature. It has been gradually, but constantly, improved by successive numberless generations, until it has become the controlling influence of earthly activities. And it is destined to be still further greatly developed. The only query now in the minds of readers is doubtless as to the nature of the influence that keeps the mentality, the mental machine, in operation. There must be a force, mental or otherwise, that causes man to think, and to become active, progressive and proficient. Let us consider for a moment the cause of the warble of the songbird. When the sun shines and nature puts on a look of gladness, the little bird will trill its song, and seem happy because of the inspiration. What force causes the bird to sing, the lion to roar, the dog to howl, or the man to think and talk. There must be some extraneous power to cause these apparent phenomena. The bird could not sing, or the man talk, unless inspired by some influence, nor could we conjecture what causes many unexplained occurrences, incident to what seems supernatural power. The answer is to be found, when we know what magic causes

a seed to sprout, grow and blossom into a beautiful flower. There is only one answer, Life.

Life is the cause of creation, the influence that preserves earthly activities, the inspiration of animate existence, the force that impels development, and the power that moves the wheels of universal progress. There is nothing supernatural in mortal affairs but life, and that mystery may never be revealed to us. It is a mystery that is wonderful, indescribable and unaccountable. The intellectual development and workings of our mentalities are marvelous, but they are no more remarkable than the growth of a tree, or flower, or the reproduction of all forms of animal and vegetable life, each unit always separate and distinct, with no mixing of various species or families. We can account for mental, physical and vegetable development, because of training and culture, but we cannot explain or understand how the various units of the two earthly kingdoms of life are invariably separate and distinct in their processes of procreation. We know that the bird sings, and the dogs howl or bark, and man thinks and talks, because of the inherited cells that cause them to do so instinctively under certain conditions. We also know that cultivation, culture and careful breeding will improve everything in nature, but we do not understand why each race, species, variety or kind of the different units of the animal and vegetable kingdoms has its own particular markings, characteristics and distinctions from the other units of life.

Life creates and causes vegetable growth, and creates and inspires animate existence. Also the process of procreation and development is incited and controlled by life. Every mental and physical movement is the result of life's activities, and that is why we have growth and development. Mental force is a form of animate life. It is not a result of supernatural power. Were that not so, how could the birds sing their various songs, or all forms of animal life give voice to their various calls and utterances. Our method of

giving voice to our thoughts is no different. It all results from mental training, and inherited ability, when developed. Our thoughts come from the same source. Through a long process of development we have acquired mental force and mental control. These accomplishments result from the use of the six senses. The sixth, or super-sense, enables us to think, devise, invent, seek immortality, and develop both ourselves and the rest of the world. The five senses, touch, taste, smell, sight and hearing, control the activities of other vertebrate existence. These senses belong to the nervous system and are actuated by life. All information and knowledge acquired through the use of the senses are established as a mental fixture by means of cellular development in the brain organism, and are then made useful through the influence of our mental control. Life inspires our activities, both mental and physical, in accordance with their development. We may be intellectual or not, good or wicked, useful or lazy, diligent or slothful. Our worth to ourselves, and to the world, depends entirely on our mental training, and the training of our ancestors. Our brain cell organism is inherited, together with physical form and functions.

The germ of life, impregnated during the process of procreation, is the unit that comprises, when developed, every characteristic of our life career. It contains the influence that will cause us to be worthy or unworthy, to be intelligent or ignorant, to be strong and brilliant or to be weak and helpless, to be handsome and attractive or to be ugly and repulsive; and for that reason we are largely creatures of heritage. Should we possess mental vigor and health we may become useful and worthy citizens through the good results of mental training, but much will depend on the characteristics embodied in the germ of life. There will be no spiritual or supernatural influence to guide or control our efforts for right or wrong doing. We shall be precisely what the characteristics of that germ of life indicate, nothing more, nothing less. We are children of nature and

are reproduced accordingly. The tree bears its peculiar nut or fruit ; the dog has its spots, howl and growl ; the bird has its sweet, pretty song ; and man has his own characteristics, which cannot be submerged or entirely eradicated as long as he is a human animal. Life has been good to man. Through the influence of a superior mentality, we have taken possession of the world, and enjoy its great abundance and blessings. But we are not satisfied with this happy earthly condition, and insist that there is a personal God, to guide, control and shower still greater benefactions upon us. We are not contented with the knowledge that we are our own masters, and are lords of the worldly domain. We want a personal God, to do our talking, control our thoughts, guide our conduct, heal our diseases, hear our complaints and prayers, show us the way to heaven, allow our friends and relatives to visit us in spirit form, teach us to believe in many kinds of religious faith, and to act as our servant every time we send up a hurry call. Some day, we will realize that there is no personal God to overlook and up-build our welfare. On that day, we will learn that immortality is to be achieved by our own personal endeavors, and that it is not the gift of a personal God.

PROPOSITION NUMBER THREE

THAT THE PRINCIPLES FOR MENTAL REGENERATION, ADVOCATED IN THIS SERIES OF PROPOSITIONS, MUST NECESSARILY CONFLICT WITH RELIGIOUS AND OTHER METHODS OF REFORMATION, BUT NO CRITICISM OF THESE METHODS IS INTENDED. ALL MEANS OF REFORMATION THAT LEAD TO RIGHT DOING DESERVE EARNEST AND HEART-FELT SUPPORT

THE object in publishing this volume is to convince readers that there is an easier way to regenerate the mind and body, and free both our mental and physical activities from harmful influences, than the means employed by religious methods, teachings, and doctrines advocated for reformation. When engaged in a business undertaking, if we can look forward to success, we enter upon the work with renewed zeal and greater effort. That is precisely the method of mental regeneration advocated in this series of propositions. We are not required to beseech an unknown influence or power for favors that cannot be granted. We do not enter upon the work of reformation with our eyes closed, and our lips sealed from inquiry as to how we are to cast off our sinful burdens. We know, at the beginning of the campaign for mental freedom, how the work is to be done, and the result to be accomplished. There is no guess-work, no chance of defeat to be taken into consideration, and no doubt as to the final result, if we are persistent in our efforts. Mental regeneration is exclusively a one-man task. It must be accomplished by individual endeavor. Friends may advise, encourage and offer to assist, but they cannot do more than encourage us. We must conform to natural conditions, and each of us become his own savior.

The assertion that we are not in any way influenced or

guided in mortal life by supernatural power, will not at first meet with favor. But the statement is true, and must be accepted as fact by every thoughtful, reasonable person. It does not follow, because we are not controlled and influenced by supernatural power, that there is no God, or Supreme Power, or Creator, or Omnipotent Influence. The fact that we are mortals living in one of the worlds of this vast, incomprehensible universe, is proof sufficient of the existence of an All-Powerful Creator. But there is no evidence, and never has been the slightest substantial proof, of the existence of a personal God, who looks after our welfare, or mankind would not have been hundreds of thousands of years emerging from the depths of bestialism. There is on record, in the different anthropological museums of the world, convincing evidence that prehistoric man was in existence during the Pliocene age, over five hundred thousand years ago. If biblical traditions could be substantiated, it would be rather difficult to locate the Garden of Eden and find physical evidence of the existence of Adam and Eve. But the old serpent that tempted Eve still survives the disasters and cataclysms of so many ages, according to religious information.

Wrong doing, which comprises every form of sin and wickedness, as well as bad habits, or any deed or act that is harmful to self or to others, is not a lapse of spiritual guidance, or a failure to comply with a religious obligation, or a neglect to belong to a church. It is a mental affliction, a lack of brain cellular control, a mental physical weakness, a misdirected mental energy that may only be reformed by a physical process, but is not so understood. There could be no sin or wickedness, no good and commendable acts and deeds, and in fact no thoughts, acts or deeds of any kind, good or bad, were it not for the cellular activities of our mentalities. A mentality is the cellular organism of the brain organ. To use a scientific phrase, it is a "soft whitish convoluted mass occupying the cranium of a vertebrate

animal, and constituting the center of the nervous system and the seat of consciousness and volition." The brain or nerve cells of this organism are connected with nerve fibers that ramify through every part of the body, and control our mental and physical movements. The area of the cellular organism, that constitutes the mentality, is divided into brain centers, each of which has its distinct and separate functions in controlling our activities. There are six senses that actuate the cellular activities, when called upon to do so; and as these senses energize, or furnish the mental force, to acquire information and knowledge, to prompt our physical movements, and to cause us to do everything within the ability of our activities, they may be said to be our propelling force. The only object in referring to the cause of our mental and physical activities in this proposition, was to explain why mental regeneration is a physical, and not a spiritual process.

The mental training of mankind has never been practical and praiseworthy, or there would not be so much belief in supernatural influences, games of chance, science healing, spiritual mediums, clairvoyants and other absolute incongruities. It will be shown conclusively in this series of propositions, that there cannot be transmission of thought, mind reading, or mental communication of any kind between individuals, except in the manner prescribed by nature. Explanations also will be made why prayers for others are never answered, and why our own prayers for material benefits are not effective. Individual prayers for right doing, right living and right thinking are our only means of self-regeneration. They upbuild desires to overcome wrong doing, and are the means of creating brain cellular development for that purpose. To do right means the development of an upright person. To live right means a life without harm to self or others. To think right means the exclusion of evil thought from the mind. To realize the blessings to be derived from these three conditions, the cellular control

of a mentality that instigates wrong doing must be changed to a control that will inspire right doing.

It has been proclaimed by certain church authorities that the reason why God does not interpose and protect mankind from the dangers and perils that beset them is because man was created as a free moral agent, and that in all affairs of mortal life he is privileged to choose between good and evil, also that if man decides to accept evil he must suffer the consequences of his wrong doing. There are two reasons why that argument is absolutely indefensible. Man's mentality is a physical function, and its activity and mental scope are the result of ages and ages of training, development and upbuilding. It is extremely doubtful if prehistoric man knew right from wrong. His ability to discriminate between these two influences has since been developed to meet contingencies. An innocent child with an undeveloped mind does not know right from wrong, and would always remain ignorant of wrong doing were it possible to keep its mental development free from objectionable influences. The other reason is within the knowledge of every person. It is not what we want to do that controls our conduct. It is what our mentalities compel us to do that regulates our choice between good and evil. Mental development and mental activities prompt thoughts and deeds. Every mentality trained during ordinary life is controlled by two influences, one for right, and the other for wrong doing. Should the influence for right doing predominate, the existence of its possessor will be commendable and worthy, but as long as there are mental activities for wrong doing the person will occasionally give up to their influence.

PROPOSITION NUMBER FOUR

THAT WE ARE DIRECT DESCENDANTS OF PREHISTORIC MAN,
AND AS SUCH BELONG TO VERTEBRATE ANIMAL LIFE. WE
ARE CONTROLLED BY ANIMAL FUNCTIONS, TENDENCIES
AND PROCLIVITIES, BUT POSSESS A SUPERIOR MENTAL-
ITY BY MEANS OF WHICH WE HAVE GRADUALLY
UPBUILT OURSELVES FROM A BESTIAL STATE
TO OUR PRESENT ENLIGHTENED,
CIVILIZED CONDITION

THERE must have been some great uplifting influence to have caused mankind to be developed from a semi-savage being to a super-man. The uplift has been slow, and has extended over countless generations, but it has been sure, and has accomplished wonders. To compare our present superior condition with that of prehistoric man, we have only to look backward into the dark ages of the world for indications of prehistoric existence. Man at that time resembled an ape in appearance, and probably in methods of living. We are still handicapped with animal proclivities inherited from our prehistoric ancestors, and will never be able to entirely free ourselves from their influences. We are animals by nature, instinct and functions, although we designate ourselves as human beings, or mortals endowed with a super-intellect. Our upbuilding has been accomplished by mental development, caused by a super-sense that has provided the energy for that development. That super, or sixth sense, controls the activities of the five senses, but it in no way conflicts with their functions. The super-sense may be strengthened and made more active by prayer, and the rise of man from a bestial state may be attributed to the growth in strength and power of this sense, probably through the use of prayerful supplications. As super-beings we could not exist were all animal propensities abandoned. We must take food, preserve our

procreative abilities, retain and keep in order all digestive and other functional organs, and in fact, remain as we were created. That ought to be evidence that we are animals. Some of us are a little better than others, when it comes to a question of comparing habits, methods of living, development of mentalities and moral attributes.

We could not be saints and live in this world. To reach that state of perfection we would be compelled to find another abiding place. The best we could do in this life would be to curb our passions, put a bridle on our lustful desires, stop giving in to bad habits, be loyal and true to our families and friends, take better care of our health, drop all manias for amassing wealth and gaining power, cease trying to do the other fellow, and cultivate an aspiration for right doing.

The trouble with many of us, when starting on a campaign of self-betterment, is that we want to get ready for immortality in a minute. We forget that the place so much sought in another life is not for people with flesh and blood, and animal desires and passions. Then, when finding that the old proclivities continue their grip, we lose heart and give up the fight to subdue them. Occasionally we go to a religious revival and are told that heaven is in sight, and all we have to do to make the ascension is to go forward, kneel in prayer, sign a pledge in acceptance of the christian faith, and begin stepping in the old straight and narrow path to salvation. Again the old animal tendencies begin their activities, and the straight and narrow path seems long and crooked.

Man will remain a man, as long as he is clothed in mortal habiliments. All of the churchmen this side of eternal bliss may say differently, but that will not alter the fact. Man is necessarily controlled by animal proclivities that cannot be removed by baptism, holy water, vows, pledges, or other means of religious conversion. The only thing to be done with man, to make him worthy of salvation, is to put a curb on his propensities, cause him to overcome bad

habits, and let him act and live like a man. To accomplish that task will require time, patience, application and mental effort. It will prove to be a man's job, but is worth the undertaking. A man shorn of bad habits, harmful indulgences, mental weakness, gross desires and acts of indiscretion, would indeed be a man.

There are people who think that giving up bad habits means the sacrifice of many enjoyments. That is wrong. The use of any detriment to health should not be an enjoyment. Twenty years of indulgence in the best years of one's life are not worth the suffering and misery due to poor health, during the remainder of an earthly existence. The worst feature of a life of excesses and indulgences is the harm done to progeny. Who among us is desirous of being responsible for the birth of weak or crippled children? What greater transgression could there be than that of placing the curse of mental or physical weakness on our own sons or daughters? This is the worst, the most culpable of sins. The saddest feature of the whole question of moral regeneration is that but few of us feel that we are in danger. Only the broken-down human wrecks of a dissolute life will admit that harmful excesses and indulgences are very expensive luxuries. They not only cost the best days of an earthly existence, but also in nine times out of ten the profligate dies a pauper.

People who feel the necessity of trying to evade the consequences of wrong doing may do so without publicity or self-abasement. The method is simple and effective. It is the same as the one which has upbuilt mankind. It will require considerable mental endeavor to render it effective, but that may be done without loss of time from business, social, or home duties. No one need be taken into the confidence of the person attempting to cast off the shackles of slavery, brought on by bad habits and other indulgences, or even by criminal or sinful tendencies. The process may be kept secret. In fact, it will prove more successful when not

made known to others. Secrecy aids the regeneration. It enables the person to secure control of his mentality, and to overcome the desire for wrong doing.

Let us analyze the process of regenerating a mentality. There are two elements of control in every sane mentality, one for right and the other for wrong doing. When the control is for right doing, the person will do right. When the control is for wrong doing, there will be the necessity of a change. A mentality consists of myriads of brain and nerve cells located in the brain organ. These cells are actuated by mental effort, and are the result of mental training. This training develops cells in accordance with the nature of the training. Sinful or objectionable thoughts, acts and deeds develop cells that influence a control for wrong doing. That control must be subjugated and overcome to eradicate the desire and power of wrong doing. To overcome that objectionable influence, a stronger and more potent desire for right doing must be created. The only successful way to upbuild that desire, and cause it to subdue the influence for wrong doing, is to strengthen it by fervent, earnest, honest prayer, in secret.

Prayer to Life frequently implored will always prove efficacious and beneficial. It is the only sure means for regenerating a mental control. The change will not be made momentarily, or in a short time. It is a question of mental training. The training that resulted in the development of a mentality that caused wrong doing was probably the work of years. It may require the same length of time to overcome the effects of the misfortune. But it can be done. The prayer method will prove the benefactor that will overthrow the control of wrong doing, provided the devotee does not get discouraged and give up the fight.

PROPOSITION NUMBER FIVE

THAT EACH UNIT OR LIVING THING IN EARTHLY CREATION
IS ENDOWED WITH ABILITY TO PROCREATE ITS OWN KIND,
AND TO MAINTAIN ITS OWN EXISTENCE, WHEN CON-
DITIONS ARE FAVORABLE. EACH OF THESE UNITS
OR LIVING THINGS IS ENTIRELY INDEPEND-
ENT OF OTHER FORMS OF EARTHLY
LIFE, AND IS IN NO WAY RE-
LATED TO NOR HAS AN AF-
FINITY FOR THEM

THAT man is one of the units or living things of earthly creation is beyond doubt. He stands at the head of the animal kingdom, and in that capacity dominates other forms of created existence, and will maintain that supremacy for all time. It has been one of the wise provisions of the Creator, to so bestow His benefactions that each separate and independent unit, form, or family of His creations may always remain the same, no matter what other changes may take place in worldly affairs. The procreative functions of one particular form of existence will not supply the procreative demand of another form, either in the animal or vegetable kingdom. That provision places the different forms and varieties of created existence in classes independent of each other, and continues indefinitely the peculiar characteristics that distinguish them from each other.

Life is the cause of the existence of all things created. It animates animal and vegetable creations, and the earth furnishes them with subsistence. Therefore, Life, the Creator, must have first created the earth before the animal and vegetable kingdoms could have existed. They followed as a natural consequence. It would be tiresome to readers to describe the changes that must have taken place before man and other creations reached their present state of devel-

opment. That information is not essential. The object in leading up to that subject, by referring to the creation, is to show the importance of life as a mental agent.

Life creates mental force, mental effort. Life not only animates our physical functions, but it also actuates the brain cellular activities by means of the six senses and creates thought and prompts acts and deeds. We speak of mental effort. There could be no such effort without life. Life, through the senses, constitutes mental effort, mental energy, mental vigor and everything else that affords mental strength. We acquire physical strength by exercising and developing our muscles. But there would be no strength, unless life was the invigorating agent. We acquire mental and intellectual strength by a process of training to develop the brain and nerve cells in the brain organism. There could be no development without life. The cells could not be actuated or enlivened. Life provides both vigor and activity, if the brain organ is in a healthy, receptive condition.

When we walk, wink an eye, breathe, talk, make use of the six senses, or perform any function of ordinary existence, there may not seem to be a prompting of the mentality. But there is. There could be no thought, act, or deed, even very insignificant, without mental activity. The moment mental activity ceases, that moment life takes its departure from our mortal bodies. Life is the cause of our existence. It maintains our mental and physical activities, through the medium of the mentality. If the mentality is not properly developed, if only the brain cell centers, that control our physical functions, are developed, we will then be useless walking idiots. Our worth to ourselves as individuals, and to the world as capable men and women, depends entirely on the nature and extent of our brain cellular development. If that is rational, intellectual, vigorous and active we shall be worthy and reputable citizens.

Our mental and physical worth results from our own efforts. There could be no other solution of the problem

of mortal existence. We were created on the same plan that governs other worldly creations. All created existence procreates and subsists on earthly products. It is subject to progress or decadence, to dissolution and change to a re-creating agent. Man is no exception to this law of nature. The only argument in man's favor is that he, as an animal, has been endowed with a superior mentality that enables him to dominate all other earthly things, and derive great benefit from that domination. There is hope that through the medium of that stronger and more potent mentality, man may render himself worthy of immortality.

PROPOSITION NUMBER SIX

IT IS IMPOSSIBLE FOR ONE PERSON TO RECEIVE INFORMATION AND KNOWLEDGE OR TO COMMUNICATE WITH ANOTHER PERSON UNLESS BY MEANS OF THE FIVE SENSES, TOUCH, TASTE, SIGHT, SMELL AND HEARING. THAT IS AN INEXORABLE LAW OF NATURE. AND WHEN MECHANICAL PROCESSES ARE EMPLOYED FOR AN EXCHANGE OF COMMUNICATIONS THE FIVE SENSES MUST BE USED TO RENDER THEM INTELLIGIBLE

A CAREFUL study of the processes and activities of the mind will convince the student that it is impossible for one person to communicate with another person, unless the five senses are employed. The mentality or mind is composed of cellular matter that is connected with every part of the body by means of sensory nerves and nerve fibers. This intricate nerve system is controlled by the senses and it cannot be actuated in any other way than through the use of the senses. The five senses, touch, taste, sight, smell and hearing, control every avenue of our nervous system which has communication with the outside world. The sixth or innate sense provides mental energy and actuates the mentality whenever thought and intellectuality are concerned. The five senses are the outpost sentries through which information and knowledge are received and imparted. The sixth or innate sense stores away information and knowledge in the memory cells and gives us the ability to devise and invent, to think out problems, to upbuild the mind, to prepare ourselves for immortality and to do everything we do except to touch, taste, see, smell and hear. These last senses belong to our physical nature. The sixth or innate sense controls our mental energy and provides an ability to develop and upbuild the intellect.

The white and grey cellular matter located in the cranium and known as the mentality cannot be actuated from an

outside source. The individual effort of the person possessing the mentality is the only way to set its activities in motion. It would be as easy to think a brick wall into a tremble as it would be for one person to actuate the mentality of another person by the use of either his own or the divine mind, or by telepathy or any other mental process. Unless the cellular functions of a mentality are actuated there can be no thought, act or deed. Mental activity creates thought and prompts deeds, and there can be no mental activity except through personal, individual endeavor. But there could be thought suggestion where the mind of the subject to be influenced is dominated and put to sleep, so to speak, by the presence and awesome stare of another person with a stronger mentality. In such instances the person hypnotizes himself. The man with the strong stare and awesome presence subjugates the mental activities of the hypnotized person in the same manner a coward is impelled to cringe before the compelling influence of his conqueror.

When considering the important question of supernatural or divine guidance, mind reading, christian science, telepathy, spiritualism and other mental mistakes, do not forget that we are animals composed of flesh, blood, bone, sinew and cellular tissue, and that every bit of information and knowledge that we acquire is the result of mental training. Not a word or letter of the alphabet is thrust into our minds unsought. Shut yourself up in a dark room where there is no noise or odor, and where you will not be disturbed for several hours. There will then be a distracting silence if you expect extraneous mental treatment, or the visitation of spirit friends. There is nothing about the mental or physical construction of our bodies that would indicate a spiritual presence. It would be as possible to talk to a friend in a foreign country without the use of mechanical assistance as it would be to communicate with him by the thought transmission process. Thought is not a mental

sign board and cannot be read in the mind. The mentality or mind is a physical function incapable of being actuated from outside sources, and impossible of being reached and made the instrument of healing either by the divine mind or by any other extraneous influence.

It seems strange to a thinking person that people supposed to be endowed with common sense will patronize fakirs who hang out signs advertising their ability to heal disease by mental science, tell fortunes, read minds, practice astrology and do other things that deal with the supernatural. But that method of deception is not much more reprehensible than it is to be told that a personal God protects and guides us when epidemics, plagues, war and numberless other troubles are constantly afflicting us. The old truism that "truth is stranger than fiction" is continually attracting attention. There is about as much of the supernatural in our natures as will be found in a pail of water. The only difference between a human animal and one that roams the forest or pulls a cart is a super-mentality created by the endowment of a sixth, or innate sense. In other particulars we belong to nature and are subject to the incidents and vicissitudes that beset creative existence.

PROPOSITION NUMBER SEVEN

THAT LIFE ANIMATES ALL EXISTENCE AND CAUSES IT TO THRIVE AND PROCREATE IN ACCORDANCE WITH NATURAL LAWS. THAT MANKIND IS SUBJECT TO THESE LAWS, AND TO VARIOUS CHANGES THAT TAKE PLACE. THAT WHILE LIFE PROVIDES THE ANIMATION THAT SUSTAINS MANKIND, THE SIX SENSES CREATE AND CONTROL THE MENTAL FORCES THAT CALL INTO USE THE BRAIN CELLULAR ACTIVITIES, AND THAT THESE CELLULAR ACTIVITIES SUPPLY MENTAL ABILITY, AND CAUSE OUR PHYSICAL ORGANS TO FUNCTION

IT MUST be well understood that the five senses control the only means we have of acquiring information and knowledge from extraneous sources. These senses are the mental forces that actuate the nerve cells of the brain centers, controlled by them. For instance, when walking they control our footsteps, and sight guards against a misstep, or a stumble. Hearing and sight are the senses most commonly employed, but each sense has its particular duties which are faithfully performed, when kept keen and active. All vertebrate animals, except man, exist through the use of the five senses. They do not possess the sixth or super-sense, which enables us to combine the use of the animal and the super-sense, and by mental training accomplish wonderful mental and physical progress. There is reason for regret that the combined use of the five senses, and the sixth, or super-sense, is the direct cause of human distress, as well as of our right doing. Wickedness results from the development of animal proclivities, and when the activities of these proclivities are incited and controlled by the mental force of the sixth, and stronger sense, the wickedness and distress must necessarily be more violent and destructive.

We often wonder why vertebrate animal life never becomes extravagant in its needs and uses of nature's products. All that an animal requires, to be contented, is shelter and sufficient food to maintain existence. Without the super-sense man would be contented with animal life. It is the influence of the sixth, or super-sense, that causes man to become either a fiend, or a true human being. If we drink and cannot control our desire for alcoholic stimulant, we become drunkards. When we steal and there is no fear of punishment, we want the earth. When at the head of government, and there is no effective opposition, we become autocrats and usurpers. If we are socially inclined and have plenty of money, it will be freely invested to acquire social distinction. We could not do these and other things without possessing the sixth or super-sense.

There should be no discussion over the existence and control of the sixth, or super-sense. We are living evidences of that fact. Nothing but a super-sense could have given us control of earthly creations. We came into the world as vertebrate animals, only a grade above the anthropoid ape. We have developed from that pre-man existence into human beings. If the five senses provided mental force to maintain the existence of animal life during all the hundreds of thousands of years without causing greater development, what has been the uplifting force that has elevated mankind to the world supremacy? "God," some readers will answer. Then why did not God create man fully developed at the beginning? "He did," the biblical student will reply. "But Eve was tempted and God turned Adam and Eve out of the Garden of Eden." If that be true, as a punishment God dropped both of them into the abyss of bestialism over five hundred thousand years ago. Evidences of the existence of prehistoric man in the Pliocene age have been discovered and are on record. Mankind could not have had much of God's help since that time, for it has required countless generations to overcome God's

alleged displeasure, and put us on our feet in this day and age, if we are to believe the Adam and Eve story.

There surely is no dispute over the existence of the five senses, touch, taste, smell, sight and hearing, or that they are mental forces that actuate cellular activities, whenever they are called into use. That is proof that the senses are a mental force, and that there must be a sixth sense, to actuate brain cellular activities not possessed by other vertebrate animals. We know that the sixth sense is located in the mentality, and is its governing mental influence, because it has nothing to do with the five senses that incite ability to secure information and knowledge from outside sources. Also, we are convinced that the sixth sense does not enliven or increase the acuteness of the five senses, for animals that depend upon the use of these senses for existence have sharper vision and more acute hearing. The apparent duties of the sixth sense are to store away in the memory cells the information and knowledge communicated by the five senses, and to provide mental force for calling into activity brain centers as heretofore explained.

Life, earthly activity, animates and controls the existence of every known living thing in creation. The secret of life is hidden from us. We exist by means of that secret, but have no knowledge of the cause of its activities. We see life, death, procreation and growth of new life in all the kingdoms of creation. Nature seems to be based on a fundamental law of upgrowth and destruction, one succeeding the other as years, centuries and ages elapse. Midst all this process of life and death, we are not permitted to delve into the mysteries or causes of animal or vegetable existence. We do know that life is kind to us when we treat it as a benefactor. We also are aware that when we abuse the life that sustains and animates us, we are compelled to pay the penalty of that self-abuse. That penalty is pain, disease, suffering and death. Our own consciences,

thoughts, experiences and observations have warned us of the dangers of wrong doing. Oftentimes these warnings pass unheeded. The exhilaration of health, the gratification of excesses, indulgences, and other causes stifle the voice of conscience, and it is only when stricken by the hand of adversity that we feel the need of assistance. Then we usually look for supernatural aid. There is our mistake. Life has been our benefactor. Life also may be made our savior.

PROPOSITION NUMBER EIGHT

THAT AS CHILDREN OF NATURE, INSPIRED AND ANIMATED BY LIFE, WE SHOULD NOT ABUSE THE GIFTS OF OUR BENEFAC-
TOR BY DELIBERATELY ASSISTING IN THEIR DESTRUCTION,
THROUGH ACTS OF WRONG DOING. GOOD HEALTH, REA-
SONABLE ENJOYMENT, PROSPERITY IN WORLDLY
AFFAIRS, INTELLECTUAL SUCCESS, AND A LONG
EARTHLY EXISTENCE, FOLLOWED BY IMMORTAL-
ITY, WILL BE OUR REWARD FOR RIGHT LIVING
AND RIGHT DOING

THE sixth, or super-sense, is our means of earthly and eternal salvation, if its strength and ability to aid us are properly employed. The sixth sense is not a mental function, or a brain cellular center that controls certain activities. It is a mental energy, a mental force that incites the mental and physical activities of the brain cellular organism. It is a controlling force that will either overcome tendencies for wrong doing, or give them strength to ruin our mental and physical health and vigor. There is good reason for the belief that we are possessed with the spirit of a guardian angel to watch over our welfare, also with an agent or demon whose duty it is to drive us to desperation and despair when the influence of the sixth sense is considered. The sixth, or super-sense, is the vital energy that inspires right doing, which means good thoughts and deeds, when our mentality is under proper cellular control. But if our brain cellular control was created by thoughts and acts of wrong doing, this same vital energy, the sixth or super-sense, will incite and speed up our desires for wrong doing. The sixth, or super-sense, is simply the force or energy that enlivens and creates activities. It incites and controls our mental training either for good or evil purposes. It is the impulse that develops brain and nerve cells and causes their activities. It excites our thoughts, desires, passions,

acts and deeds. It is the force, energy and impulse that enables us to do things through the medium of the mentality. The sixth, or super-sense, is to human the mind what steam is to the steam engine. It is its propelling power.

When the mentality is not under the control of good influences, and is strongly developed, the sixth, or super-sense, will be the agent of great wrong doing. It will incite the mentality to prompt thoughts and deeds of a cruel, heartless nature that will cause great public and personal distress. A salutary contrary result will ensue when the sixth, or super-sense, inspires a mentality that is dominated by influences for right doing. We do right or wrong in accordance with the controlling influence of our mentalities. But that control may be changed by the use of the sixth, or super-sense, which calls up our mental activities. That principle is employed in every field of our mental training. We learn a foreign language by careful study and practice. We become proficient in penmanship, or any mechanical art, in the same manner. We learn to box, swim, or any other exercise, by physical and mental effort, and our lives are a continuous history of mental and physical training under the influence of our mentalities, energized by the sixth, or super-sense. The regeneration of the mentality may be accomplished in the same manner that mental training is derived.

Suppose a mentality is influenced by desires for drink, evil associates, use of tobacco, profanity, or other acts of wrong doing, and its possessor wants to redeem himself from their harmful influences. What should he do? First, remember that these habits are the result of mental training, of which there must have been a beginning, followed by moderate use until the habit was acquired. The thing to be done is to begin a mental training that will counteract and finally overcome the evil influences that caused the wrong doing. The regeneration is entirely a mental proposition. The use of drugs, as antidotes, could not effect the

reform. A mental effort must be made to induce the sixth, or super-sense, to co-operate in the work of regeneration. That result must be obtained by prayer. The sixth sense, that incites mental activities for wrong doing, must be converted, and caused to inspire activities for right doing, not only for the renunciation and overcoming of bad habits, but for right doing in all methods of life.

Prayer is the key to open the way to salvation. It will influence and upbuild a desire for mental regeneration; and that means, in time, a control of the mentality for right doing through the inspiration of the sixth, or super-sense. The beginning of the mental training, to accomplish this happy result, will be when we go down on our knees, in seclusion and alone, and pray for strength to do right, to see the right and to live right. There should be no prayers for strength to stop the use of tobacco, drink or any bad habit. Usually such prayers incite greater desire for these deleterients. Prayers for a control of the mentality for right doing are needed to reform our mentalities. Picking specks out of a sea of sin will not cause mental redemption. Wrong doing of all kinds falls before prayer, when it is heartfelt, sincere, earnest and honest. Prayers should be a means of upbuilding mental control for right doing, and hypocritical, meaningless, dishonest prayers will fail to accomplish that purpose. We must pray for strength to do right, because right doing will overthrow the influence of wrong doing. We must pray to live right, for when living right there will be no bad habits to impair health, and injure the mentality. We must pray to see the right, that we may be guided in all of our efforts through life. We may pray to God, the Father, or to Life. The prayers, if sincere and fervent, will be answered through a regenerated mentality, and the sixth, or super-sense, will supply us with invigorated energy to acquire greater intellectual ability, and better health, physical strength and vigor. Prayers for this earthly regeneration also will point the way to immortality.

PROPOSITION NUMBER NINE

THAT UNLESS WE PROTECT OUR MENTALITIES FROM THE
RAVAGES OF WRONG DOING, WE CANNOT EXPECT TO
BE HAPPY AND CONTENTED

THE possession of a disordered mentality is the worst possible affliction. There can be no peace of mind without good mental control. Happiness never comes to the person who lives a life of wrong doing. There will always be discomfort, discontent, regrets and remorse to disturb the peace of mind. Occasional rays of mental sunshine may afford periods of gladness and relief, but they soon will be clouded by the gloom of sad, regretful thoughts, and life will become more and more miserable. The way to protect the mentality from the results of wrong doing is to strengthen a desire to do right, and to overcome the control that caused the unhappiness.

There are so many forms of wrong doing that it would be impossible to list them intelligently. But they may be classed as follows: Any act that injures self, either in health or mental comfort, or any act that causes unhappiness to others or interferes with their material prosperity, or any act that destroys public welfare or hinders public progress, constitutes an act of wrong doing. Any act that causes the downfall of well doing, and brings about misfortune and misery, may be designated as the sum and substance of wrong doing. The question naturally comes up, how could such acts indicate a disordered mind?

No person with good mental control would cause injury to himself, to others, or to public welfare. What good could be derived from such conduct? It is people controlled by gross passions, inordinate appetites and desires, inexcusable ambitions for wealth or power, uncontrollable criminal, bestial tendencies, who possess disordered minds, mentalities not under good control. They are the people

whose habits, desires, ambitions, inclinations and tendencies cause the misery and suffering that afflict humanity and hinder the world's progress. They are the people who, also, create the need for courts of justice, and bring on discontent, public uprisings, wars and other horrors.

There is only one means of protecting the public from the ravages of disordered mentalities, and that is mental regeneration, an individual reformation by individual effort. It is impossible to call huge meetings of people to consider reformation by religious methods, and expect great good to come from them. The desire to abandon wrong doing and take up right doing does not become firmly seated in the mind at such meetings. Discussion and argument will seldom cause a person to give up a bad habit, or abandon undesirable traits of character. The only way to reach a man's reasoning faculties, and convince him that wrong doing is not profitable, or desirable, is to show him that his disordered mind will eventually prove to be his downfall.

In olden times, people with disordered mentalities were beaten and scourged to drive out the devil that beset them. They were supposed to be possessed with demons. In modern days, many persons believe that disordered minds result from lack of spiritual uplift, and that sin and desire for wrong doing may be banished by confessions of faith, and by confirmation according to church creeds and regulations. Others think that there are good and evil spirits, who control our destinies, and that we are fated from the beginning to be good, or bad. But few persons are willing to admit that there might be such a thing as mental self-control that is independent of outside influences. As a matter of fact, that conclusion is indisputable from a common-sense standpoint. Our mentalities are physical functions not associated in any way with supernatural or extraneous influences. Every mortal stands alone, so far as the control of his mentality is concerned. He is its king and master, its lord and possible reformer. The only things from outside

sources that man has to contend with in developing and controlling his mentality, are objectionable traits of character handed down to him by a long line of ancestors.

If man by wrong mental training, or the inheritance of objectionable traits, has created a disordered mentality, what is to prevent his reforming that mentality by a system of mental training for right doing? Not a thing in the world. Man is in absolute control of his own reformation. He may change the mentality, or allow it to complete his downfall. It is a matter of his own discretion. Should the brain cells that constitute the mentality be intact, and not injured by excesses, in such a manner as to impair their vigor, there is no reason why the control cannot be changed, and the mentality freed from its objectionable influences. The way to mental freedom is so simple, so easy, that it does not seem reasonable. The old control for wrong doing must be supplanted by a strong desire for right doing. That desire is created and strengthened by the development of brain cells that prompt better thoughts, and better deeds. Prayer, sincere, devout prayer for strength to do right, if persisted in for a sufficient length of time, will bring about the change. The prayer should be offered in secret and alone. It should be the result of mental effort when the mind is under perfect control. There also should always be a desire in the mind for strength to do right. It is a question of training the mentality for right doing, and of overcoming the tendency for wrong doing. If a mentality is controlled by a desire for wrong doing, the person will do wrong. That desire must be supplanted by a desire to do right. Wrong doing is prompted by a disordered mentality. The ability to do right emanates from a sane mentality.

PROPOSITION NUMBER TEN

THAT MAN IS HIS OWN LORD AND MASTER, AND THAT HIS
RIGHT OR WRONG DOING RESULTS FROM EITHER GOOD
OR HARMFUL MENTAL TRAINING

IT IS next to impossible to convince people that they are not controlled by supernatural power. Every religious belief and theory ever promulgated, except Buddhism, advocates and urges that we rely on God for our protection and salvation. No sane person could deny the existence of a Supreme Being, an All-Powerful Influence, a God, a Creator. But as for God's controlling the affairs of man, that is another proposition. God, the dispenser of justice and mercy, would not make such a bad mess of human affairs, as is plainly apparent, were He in charge of them. Again, look at the various colors and types of the human race, degrees of intelligence, methods of living, and other divergences from the bible man, and then wonder why God created them so differently. These same differences, and varieties in types and species, may be found in every group or family in each of the three kingdoms, the animal, vegetable and mineral. Man belongs to the animal kingdom. If man is the only type of creation directly under God's influence and guidance, why is there so much diversity and difference in his appearance, color, intelligence and conditions? We are told that man was created after the image of God. That must be a mistake.

But the most convincing evidence that God does not directly control the affairs of man is the existence of so many horrors, so much misery and suffering, bloodshed and strife, crime and sinfulness, such a wide difference between prosperous and impoverished conditions, so few rich and so many poor people, such a lack of practical learning, and such a mass of ignorance, such a greed for rapine and plunder, and so many who are defenseless. This remark-

able and regrettable state of affairs could not exist under God's guidance. As proof of that assertion, witness the control and governing influence of the universe. Nothing is left to chance. All of the countless worlds of this vast, measureless expanse move with majesty, certainty and regularity in the various orbits to which they have been assigned. There is no confusion, mishap, or misfortune in this world-moving universe to which this earth and its creations belong.

Man is one of God's creations, one of the multitudes of creatures to be found on earth. He is an animal with a superior mentality, a plain, simple vertebrate animal, hardly well enough equipped mentally to keep himself out of trouble. Man assumes that he is God's chosen creation, and that God nearly two thousand years ago sent his Son, conceived by an angel, to prepare mankind for future salvation. If God could send an angel to impregnate a woman, He could as well have changed the mentalities of humanity, and afforded all an equal chance in the world. He could have made all mankind the same color, and in this way have given impetus to the spirit of brotherly love. Or God could have put mankind in affluent circumstances, and enabled each person to do nothing but drink sunshine and sing hymns of praise. That is what angels are supposed to do.

How much better it is to worship God as the Supreme Creator, than to regard Him as an arbiter and an incapable controller of man's destiny. We implore God to forgive sins, for which our mentalities are responsible. We beseech Him to extend mercy, when we are coming red-handed from the scene of our wrong doing. We implore God to give us strength to successfully manage business enterprises which we know were established for the purpose of fleecing fellow beings. We are constantly pleading with God for substantial favors, and are always forgetting that accumulating wealth, or seeking social, political, or

other preferments, or doing other acts, are man's, not God's, affairs. God does not, and never has, controlled or influenced man in any of his undertakings. That is as sure as man exists. Were this not true, man would have been a different being. There would have been no squalor or poverty, no great misfortunes, no grave dangers, afflictions, wars or other forms of distress. God would have made a real man out of the same animal now designated as man. And it would have been done without resorting to immaculate conception.

Mental training for right doing must, and will, prove to be man's salvation. Wrong doing destroys mental and physical welfare. Right doing upbuilds everything with which it comes in contact. If a mistake is made, we do wrong, and the wrong doing is caused by mental activity. When a mistake is rectified, it is done by mental activity for right doing. Every right and every wrong in human affairs results from mental activity. A mentality trained to do right will lead its possessor over the road to good health, contentment, happiness and prosperity. A mentality controlled by a cellular activity for wrong doing will cause its possessor to gradually descend into the depths of bestialism, and finally into oblivion.

PROPOSITION NUMBER ELEVEN

THAT THE INFLUENCE KNOWN AS LIFE MUST BE THE
CREATOR AND CONTROLLER OF THE UNIVERSE. ALSO THE
GOD, THE FATHER, THE OMNIPOTENT POWER WE
WORSHIP AS OUR LORD AND MASTER. WE KNOW
OF NO OTHER SUPERNATURAL INFLUENCE

HUMANITY has been groping in the dark for the existence of a God with supernatural power to control mundane affairs and answer to the beck and call of mankind, as individuals, since the beginning of history. No such supernatural influence, or God, of whom man is the image, has ever been found or heard from. It is true that Moses, and others of the bible patriarchs, were supposed to have seen and received messages from God. In modern times, Joseph Smith and Brigham Young, founders of the Mormon faith, were said to have received revelations from God, or His angels. There are others who have alleged that they were commanded by God to perform certain acts, but as a matter of public welfare most of these self-styled instruments of God have been confined in asylums. Seeing God is very much like seeing spirits of the departed. Sane, self-controlled minds do not see them.

Seeing and communicating with life is entirely a different proposition. We see life, feel it and realize its presence in our every wakeful moment. We know that life is our creator and supporter, but we do not understand how and why it animates us and everything else in existence. We see a beautiful landscape, with the green foliage of its tall, spreading trees, its pretty swards of grass, its glades, hills, and gurgling brook, its birds, butterflies, and other animated life, all made more attractive by the glittering, glimmering sunshine. We then wonder how life could create such a charming bit of nature. We witness throngs of busy, restless people, knowing that there are also bil-

lions of other human beings engrossed in the world's activities, and feel that through them life is well represented. We examine intricate and marvelous pieces of machinery and other mechanical creations, resulting from the efforts of man's mentality, and wonder how these marvels could have been devised. We look upon remarkable examples of art, and hear what genius can do in musical composition, eloquence and other developments of intellectual attainment, and then ask ourselves if God is responsible for all of these things. The popular reply would be, yes. But who is God, and where is he located? God is our Creator and He is everywhere, we are told.

So is life everywhere. Life inspires beauty in the flower, and creates the charming landscape. Life causes the birds to warble and trill their songs, and it grows the forests, and covers the trees with foliage. Life creates and supports the busy throngs of people that populate the world, and calls forth the genius of the men who invent wonderful machinery, and who create beautiful examples of art. Life inspires the efforts of orators, musicians, authors and other people, whose intellectual attainments arouse public admiration. Life does everything that causes existence to be beautiful, charming and interesting. Life, also, is responsible for all disasters, aside from those caused by the elements, all misery and suffering, all wars and contention, and everything else in the animal and vegetable kingdoms. Life is both a creative and a destructive agent.

Mention has been made that through a wise provision of the Creator each separate and distinct unit, form, species and variety of animal and vegetable life has been endowed with procreative ability, that enables it to remain independent of other forms or units of creative existence. One unit, form, species or family cannot procreate with another unit, form or family. That is not all of the accuracy and reliability pertaining to the creation of the animal and vegetable kingdoms. The germ of life contained in every seed,

in every bit of pollen, every nut, and every other manner of propagating life, remains a secret. Man, in all of his investigations and efforts to reproduce life, has been unable to ascertain the cause of its existence. Life has not revealed this secret. In all probability, life will never do so. Man would then know how the universe came into existence, and the origin of creation. Also the secret of the Influence we designate as God.

What we, as individuals, should be most interested in is how to make the best of our earthly existence. Throwing away our lives, by acts of wrong doing, is not what our Creator intended. A bestial, wicked man is not a fit object to place in one of nature's beauty spots. We should use the means within our ability, to make ourselves worthy of the position, in mundane affairs, in which our Creator has placed us. That must be done by imploring life to come to our rescue. Life is our God, our Creator. There is no other God. There could be no other supernatural power to guide our existence, or it would have made itself manifest long ago. We have watched and prayed, and have pleaded and prayed again and again for divine protection from our troubles. We have beseeched and implored, times without number, for God's intervention and guidance, when we have been beset with great wars, and other methods of human destruction. That protection and intervention has never been bestowed. It will never come to our assistance, because there is no personal God, such as we have been beseeching. Each of us, so far as our own conduct is concerned, is his own god, and life is our protector, when properly employed. We were created with a germ of life that causes us to be an independent unit in nature's domain. We have no mental communication with any other species of life, and there is no method, supernatural or otherwise, of reaching our mentalities, except through our own individual efforts. Life placed us at the head of worldly creations, but there our jurisdiction ends. We cannot reach

upwards for information, knowledge, protection or guidance, during this existence. Life has provided against that endeavor. We must take care of ourselves here on earth, and when passing away from this world we may be carried on to another and better existence. If so, life then will again be our benefactor, provided we are worthy of that blessing. Life affords us opportunity to become eligible to that transcendence. Is it better to sink into oblivion, or to become worthy of immortality? Think it over.

PROPOSITION NUMBER TWELVE

THAT MAN SHOULD TAKE ADVANTAGE OF THE OPPORTUNITIES
LIFE AFFORDS. HE THEN WOULD NEVER HAVE REASON
TO BE DISCONTENTED, UNHAPPY AND UNFORTUNATE

LIFE is kind and good to all who are willing to subject themselves to mental training that will develop and make useful their latent, innate abilities. The misfortunes of most people are brought on themselves by their own acts of folly. Grain will not grow abundantly in a field overrun with weeds and thistles. A mentality is also a product of nature, and will not prompt good thoughts and deeds, when its control is influenced by wrong doing. To achieve success and be happy and contented, we should cultivate our minds and cause them to lead us into ways that are useful and fraught with good results. We also should stop thinking that our acts are controlled by a supernatural influence, or that our thoughts originate from outside sources. Nothing could be farther from the truth. Thoughts are products of our own mentalities. They are prompted by our own individual efforts.

Our thought functions are controlled by the brain centers of the mass or myriads of cells and nerves that constitute our mentalities. Each center has its function, and it controls certain cells that cause, when actuated, mental or physical movements. Life is the influence that actuates these cells, and the six senses call them into action. It has been heretofore explained that all information and knowledge acquired by man from outside sources result from the use of the five senses, touch, taste, smell, sight and hearing. These senses are connected by sensory nerves with the cells of the brain centers that control them. Without their use we could not obtain information or knowledge, not acquired from our latent abilities. The fact may easily be ascertained by consulting the means employed to educate

deaf, dumb, and blind people. The sixth, or super-sense, controls thought and mental abilities awakened by problems that required careful study to solve them. It also controls the memory, and when mental effort, aroused by prayer or important emergencies, actuates the mentality, the sixth sense guides and renders the effort effective. The sixth sense is most important, when we are desirous of engaging in momentous undertakings. It also enables us to invent and devise useful things, and to do everything that we do, except to see, hear, touch, taste and smell. And these senses are in control of the sixth sense, because that sense arouses mental effort, when the brain cells are active and vigorous. All mental activity, however, is subject to the influence of life. We could not use our mentalities, or any of our physical functions, without the assistance of life. Life enables us to use the sixth or super-sense by enlivening the cells of the centers through which they are controlled. Should any of these cells become impaired or useless, the cellular control could not be actuated. Brain diseases, overindulgences, and other excesses that cause mental failures, also produce the same result. Life cannot serve us faithfully unless we cooperate by preserving and keeping our physical and mental functions useful, and in good condition. For that reason, we should train our mentalities to reject thought that upbuilds desires for wrong doing. Our mental and physical functions cannot be preserved and kept useful in any other way. Thoughts awaken desires. Desires upbuild ability to do either right or wrong. If we think wrong, we are likely to do wrong. Rejecting thoughts of wrong doing should be our first step in mental training.

There is a prejudice against resorting to prayers for assistance, among people not in the habit of attending religious worship. Others prefer to let some one else pray for them. Both classes of people are wrong. Prayer, rightly implored, is the strongest and best mental upbuilding in-

fluence under our control. But to enjoy its beneficence we must pray for ourselves. Prayer is a means of individual regeneration. It will not be effective in any other way, except as a suggestive influence. We may hear prayers and be influenced to pray for ourselves. Prayer is a method of mental training that should not be neglected. We pray, through the use of our mentalities, and life responds to our pleadings. When we pray to do right, to think right, to see the right, we are upbuilding a desire for right doing. The more frequently we pray, the greater will be our mental regeneration. Praying to do right will not create a crank of any person. People who become cranks through the influence of prayer have been wasting their prayerful efforts by praying for impossibilities. Upbuilding the mentality for right doing, either by prayer or in any other manner, is our only method of self-reformation. If we think right, we shall do right. There is too much wrong doing, or there would not be so much suffering, misery and discontent.

PROPOSITION NUMBER THIRTEEN

THAT THE GREAT PROBLEM OF MORTAL EXISTENCE WILL NOT BE SOLVED UNTIL WE LEARN WHY MAN WAS CREATED WITH A SUPERMENTALITY AND THEN PERMITTED TO TAKE POSSESSION OF THE WORLD AND ITS CREATIONS

THERE could be no question concerning our absolute control of earthly activities. We are lords and masters over all mundane creations, except ourselves. We have not yet learned to control our greed and passions, and to enjoy the many benefactions which have been bestowed on mankind. Wealth is not satisfactory when our cupidity keeps on demanding still greater riches. Desire fails to please when we are constantly seeking new indulgences. Conquest does not appease our greed for further aggrandizement when we are always seeking other fields to conquer. Demands for stimulants cannot be sated if no curb is put on such cravings. Animal proclivities and tendencies will not be restrained if no effort is made to check their harmful trend. Slums and dens of vice will continue to fill our social structure with criminals, vagabonds, tramps and dissolute, disreputable people as long as drink and opiates are manufactured and sold. Poverty, misery, suffering and ignorance will continue to prevail until stamped out by the leveling up of individual mental energy and strength. That will never be done as long as we abuse and misuse our mentalities. Such a sweeping reform can never be accomplished until each individual thinks enough of his own welfare, and of the betterment of future generations, to first reform himself before attempting the regeneration of others. Social and financial conditions will never be changed in any other way. When starting out to amass a fortune we do not usually first fill the pockets of other people. The same principle should be applied to the acquirement of mental strength for right

doing. If self-regeneration is beneficial to our neighbors, it should be good for our own individual welfare.

Most people dislike to begin self-regeneration, fearing that it will cause them to submit to personal discomforts and deprivations. There should be no pleasure or enjoyment in any habit or indulgence that impairs health, or interferes with the happiness of others. Many of us have loved ones dependent on our well doing. When we indulge in harmful habits likely to deprive us of the ability to successfully follow our vocations, we are jeopardizing the welfare of those who look to us for support and protection. Also, there is our own health and longevity to be considered. A man or woman broken in health by harmful indulgences is not deserving of sympathy. An ill-spent life consumed by the gratification of injurious habits and desires is reprehensible for several reasons. Such a life does the world no good either by act or example. If the man who has wasted his existence in that manner is a parent, it is more than likely that the child has inherited the vices that caused its father's downfall. There could be no excuse for the existence of a person who brings misfortune into the world, or who will not make strenuous efforts to overcome the baneful influences that cause wrong doing.

There are other vital reasons why we should regenerate our mentalities, and render ourselves worthy of the positions we occupy as the owners and controllers of earthly creations. It is our duty to establish for all time peace and good will on earth. There should be abundance, happiness, contentment and a desire for right doing among all people. There should be no more wars, strife, or contentions that cause distress, destruction and disaster. To bring about that happy, desirable state of affairs should be our first endeavor, and that may be done by banishing from our minds thoughts and desires for wrong doing. Then would come the final aspiration of mankind, the crowning ambition of earthly life which we seek in everlasting, eternal existence. But

there must be fitness, worthiness, to entitle us to that glorious reward. We cannot expect to be transcended from a semi-bestial state to an immaculate existence without previous preparation, that shall be evidence of our worth and excellence. The method of rendering ourselves worthy of immortality is well understood, but the degree of fitness is still in question, or there would not be so many different forms of religious worship, and such a varied belief as to how immortality may be attained. Among these beliefs are the transmigration of souls, the day of resurrection, the gradual development by means of passing through a series of progressive existences, the suspense of purgatory, the advance through spiritual life, and the general pardoning of sinful transgressions through the intercession of the Redeemer. Any one of these assumptions may be right, but they do not seem to stand the test of thoughtful analysis, and therefore are subject to criticism.

There is not and cannot be direct information on the manner of achieving immortality. Mankind was endowed with a super-mentality which is being used to civilize this world. That mentality may also provide means for our becoming worthy of an immortal existence, either here or elsewhere, should that have been a part of the plan of the Creator. We should not forget how infinitesimal we are, as people, when compared to the wonderful expanse and majesty of the universe and its limitless, countless worlds. It is but natural for us to look up into the sky and select the world that we expect to occupy in our next lease of life. We have acquired the habit of coveting property while engaged in amassing wealth here on earth. But when it comes to conquering other worlds, and turning them into blissful heavens, we are attempting to go beyond our limitations. We are human animals, or mortals, if the term suits better, and must abide by whatever end the Creator has provided for us. It may be oblivion, or it may be immortality, but this much we do know: If we are to be

transcended it will be because of our worthiness. God, or the Creator, will not reward us for wrong doing.

Immortality is the keystone of every religious belief. Without it each of them would fall for want of support. The hope of a future existence is the most beautiful thing in earthly life. The desire for that blissful reward keeps many of us virtuous and worthy, and is the incentive for our greater efforts to do right. The meeting of loved ones in a charmed existence, free from care or troubles, is our most valued and cherished ambition. It is a hope we cling to even when our thoughts are embittered with the sorrows and afflictions that distress us here. When a loved one passes away, the last kiss is a covenant, solemnly and faithfully resolved, that there will be a heavenly meeting and that the separation is only temporary. It is these and kindred thoughts, and aspirations, that create and constitute our faith in immortality, and our belief in religious worship. There would be few church organizations, and still fewer forms of religious worship, were it not for our hope of an immortal existence.

But there is one almost unsurmountable obstacle that hinders our attaining the essential worthiness that will lead us to immortality, and that is mental regeneration. A mentality actuated by thoughts and deeds of wrong doing will not entitle its possessor to the immortal reward. Seeking immortality cannot be a question of church absolution, mortal forgiveness, or an attempt to elicit divine favor by acts of philanthropy. We are creatures of mental activities. Our reputations, good or bad, are created and maintained by the thoughts and deeds prompted by these activities. No power on earth, or elsewhere, can change these mental activities, except through our own effort as individuals. Every individual stands alone in that particular. Each and every one of us is individually responsible for our thoughts, acts and deeds. We cannot attribute them to an outside, or extraneous influence. As individuals each of us will

be held responsible for the deeds instigated by our mentalities. That is the reason why church ceremonies, vows, rituals, absolutions and other methods of purging sin cannot, will not, be operative. To free ourselves from wrong doing and render ourselves worthy of immortality, we must regenerate our mentalities. That is an absolute, positive necessity. No other person has power to perform that duty for us. Our mentalities are physical functions, and their activities may only be changed by individual, mental effort. It would be a serious mistake for an individual to believe that he could be freed from sin by the act of another person. Should such a claim be made, ask that person to change the color of your eyes by his mental influence, or conferred authority. It would be as possible for him to do so as it would be to absolve or free you from wrong doing. Immortality may only be achieved by mental regeneration. That lies within the ability of every sane individual. It means a change of mental control, a change to be accomplished by individual mental effort.

PROPOSITION NUMBER FOURTEEN

THAT TOO MUCH CANNOT BE SAID, OR DONE, TO CONVINCE
MANKIND THAT OUR RELIGIOUS CONVICTIONS SHOULD
CONFORM TO ACTUAL FACT, CONCERNING THE CREATION
OF THE WORLD AND THE WORKINGS OF NATURE. ALL
EFFORTS TO KEEP UP A BELIEF IN INCONGRUITIES
SHOULD BE STOPPED

THERE is nothing in nature, or in the world's belongings, that will warrant a belief in miracles, spiritualism, mind reading, clairvoyancy, telepathy, healing by the extraneous thought process, or any other method of dealing with the supernatural. Everything in worldly affairs results from common-place natural laws. The creation of the world was in conformity to this same process. Think of God as the Supreme Ruler of the universe, and not as a servant of man. Think of the creation of the world, when, at the first stages, it whirled into its orbit a burning, seething mass of matter. Think of the succeeding stages of the creation—of the cloud formation, caused by the cooling process, and of the floods of water that covered the world's surface. Think of the countless years that followed, of the different periods of change and preparation before animal and vegetable life appeared. Then came millions of other years of material advancement in growth and progress, when man, prehistoric man, was developed. There was no mystery about this world upbuilding, no supernatural methods employed, no secrecy involved. It was in accord with natural conditions of growth and decadence.

Everything in nature, today, is developed and controlled by the same method of progress. Development and decay, birth, life and death, mark the changes in worldly affairs. It is a natural procedure, such as has been enforced since the beginning. God, in person, has had nothing to do about

it. He does not now watch over man's welfare and interests, as is the general supposition.

There is absolutely nothing in the belief that the supernatural controls, or interferes in any way with our deeds or our lives, and especially in regard to the activities of our mentalities. Nothing could be further from fact than that God stoops to convey gossip, or healing power, from one person to another. Man is too small, and too insignificant an object in mundane affairs, to attract such attention.

From another viewpoint, suppose that God, the Creator, did consent to make Himself man's lackey, what is there in nature to warrant the belief that thought is transmittable, except when spoken, printed, telegraphed or written? Thought cannot be classed as an electrical agent, nor does it create sound waves. It could not be sent like a streak of lightning, or transmitted *a la* phonograph. Thought has no carrying qualities. It must be conveyed from one person to another by supernatural power, if at all. There is nothing about the air which we breathe that would lead a person to think that air would be guilty of stealing thoughts for the purpose of disclosing them. What then is the mystery about thought transmission? Nothing, nothing whatever. There could be no mystery about a thing that does not exist. Were there such a thing as thought transmission, we would all constantly be in trouble. Were there a divine, or infinite mind, as it is sometimes called, spread about the world for telepathic mind reading and healing purposes, it should either take a lay-off or render itself useful to everybody. But the divine mind for worldly purposes does not exist. It is one of man's creations. God is a Creator, not a faker. Following out the logic of natural conditions and their causes, there could be no other conclusion than that Life is the great Creator of the universe. That being true, life is the influence to which we should appeal, when supplicating strength and mercy. Life, then, must be the God to whom we address our prayers. Life

actuates and assists in developing our mentalities, and animates our physical being. Life is our means of mental effort. It enables us to call up thought by individual effort, and to employ our mental activities either for good or for evil purposes. Wherever there is existence, there must be life.

Good thought and prayerful efforts cause well doing. Evil thought and wicked desires lead to wrong doing. In selecting a line of duty for our future endeavor we have the choice of these conclusions. We must adopt one or the other. There is no alternative, no middle ground. We may continue both good and wrong doing for a time, but unless an effort is made to upbuild our mentalities, and cause them to come to our relief, we will drop lower and lower in the scale of wrong doing. That is the natural result of possessing a mentality controlled by animal tendencies and proclivities.

We must resort to the use of prayer, to upbuild our thought and desires for right doing. That is the only method possible to adopt for the preservation of our mental and physical health. Prayer creates commendable thought, and incites the mentality to prompt worthy deeds. Lack of prayerful thought and effort has the opposite mental effect. Prayerful upbuilding means mental and bodily strength and health. The want of this upbuilding process results in the acquirement of desires and habits that lead to the development of indulgences and excesses, and that eventually bring about premature old age and decadence. Look among your acquaintances for numerous examples of this premature mental and physical failing.

Salvation in this world is more important than an apparent impossibility of being worthy of salvation in a future existence. Those of us who expect a future reward should make a strenuous effort to deserve it. A bestial animal, although clothed in man's garments, will never see heaven. We were endowed with mentalities to uplift ourselves from

an animal condition. That may only be done by employing these mentalities to become good men and women. It is not expected that we will garb ourselves like anchorites and fast and pray until both our mental and bodily health are ruined. Nor is it necessary to abandon any habit or pursuit that does not cause injury to ourselves or our neighbors. All that is required of us is that we shall live as decent, respectable, law-abiding citizens. This cannot be done unless we overcome habits, desires and inclinations that destroy mental and bodily health, and cause misery and distress among our fellow beings.

Prayer, sincere, earnest prayer in secret and alone, if persistent and heartfelt, will prove to be our salvation from all forms of wrong doing. The words of a prayer are meaningless, if the thought and effort are not sincere. Our prayerful appeal should be for right doing, and for strength to see and know the right. Mouthing prayers for the sake of uttering them is a waste of time. Prayers will not be efficacious, if they do not reach the mentality with sincerity enough to prompt mental uplift. There is no supernatural power to listen to our invocations, and to see that they are answered. Our prayers are only effective when they upbuild a desire for right doing. That process of upbuilding means mental growth and development. Prayers are a method of education, with this difference: The acquisition of learning depends largely on an ability to memorize. The usefulness of prayer results from the development of thought and desires for the overcoming of evil influences. Both are mental efforts. Pray with the heart as well as with words. Pray because you need the mental development that will result from your prayerful effort. Pray as if you could only be saved by your own endeavors. Pray honestly and for yourself alone. No other prayers will benefit you.

PROPOSITION NUMBER FIFTEEN

THAT THERE IS A WAY TO AVOID BECOMING THE SLAVES OF
AN ANIMAL NATURE, AND OF THE EVIL
TENDENCIES HANDED DOWN THROUGH
ANCESTRAL INHERITANCE

THE pathway of life is seldom strewn with blessings and good fortune. There must necessarily be more or less trouble and tribulation. An animal nature cannot be free from proclivities and inclinations that cause sin and sorrow. Also, we are largely creatures of brain cell inheritance, and not only are compelled to fight our own desires for wrong doing, but must struggle for self-betterment against the evil influences handed down by our forefathers. Were it not for the good inherited from this same source, which gives us strength to overcome harmful and oppressive tendencies, our lives would hardly be worth the struggle.

Take as an example the experiences of a man who started out in life as a young lad practically free from inclinations for wrong doing. His mental training at that early period of his existence had not developed the objectionable cellular activities that later proved to be his downfall. His thoughts were not yet perverted, and did not prompt acts and deeds that were discreditable. He was regarded as a splendid example of youth, with prospects for a bright successful future. As the age of maturity approached this young man became associated with companions who induced him to use tobacco, and a little later he learned to drink mild intoxicants, and to use vile language. Naturally shrewd and tactful, the young man established a small retail store, which was successful and developed into a large business concern. Meantime he had married and his domestic life was made happy by the companionship of a loving wife and several children. Under normal conditions there would have been no good reason for

publishing this short sketch of an unhappy career, but the bad habits formed in the early life of the man became instruments of his misfortune, and caused him to neglect his business affairs, his family, and his own personal welfare. In due time, creditors seized and disposed of his once prosperous business, his wife was compelled to seek employment to maintain the household, and the children found it necessary to stop going to school in order to help support a drunken, dissolute father.

The father, once a prosperous business man and the head of a happy family, had lost his mental control, and had become the slave of destructive, relentless habits. His mind was unbalanced to such an extent that he could not resist the physical demand for stimulants, and this demand had been gratified at the expense of his manhood, property, family respect and affection. He had sacrificed everything in life worth having, to satiate a desire for strong drink and its kindred deleterients. The distressing realization of his degradation, added to his already heavy burden of woe, was perhaps his greatest punishment. Looking backward into life and suffering intense regrets for his downfall was his chief torment. The fires of mental anguish, created by thoughts of his weakness and lack of ability to overcome the habits that had destroyed him, supplied the hell we read of in the bible. Yet, in all probability this man was not entirely responsible for his lamentable condition.

Innumerable young men undergo the same experiences that caused the undoing of the man above mentioned, and pass through the crucible of fate unblemished. Through mental training they learned the lesson of self-restraint, and from that experience became strong and self-reliant. The difference between the two examples of manhood may be found in the inherited brain-cell organism of the individuals. The cellular functions handed down to the fallen man by his progenitors bore the seed of bestial and dissolute habits. The brain organs received from the same

source by the other man were practically free from the taint which causes so much distress to humanity.

Brain and nerve cellular inheritance has much to do with moulding the future of mankind. The strength, worth and fitness of a mentality depend largely on the condition in which it is bestowed at the time of procreation. Drinking, dissolute parents must not expect to procreate children with strong, active minds, although there may be exceptions. A brain organ of the present day carries with it the experiences of countless pregenerations. Those experiences are represented by the brain and nerve cells that actuate our mentalities after they have been developed. But they are not reproductions of the thoughts, acts and deeds of our ancestors. They are counterparts of traits of character, ability to learn, mental activity, physical habits and taints, and similar inclinations and tendencies that controlled the conduct of our progenitors. The mentality is in reality the man, without considering his physical functions, which are simply instruments of convenience. The mentality prompts every thought, impulse, act and deed, and is in fact our keeper, master, guide and mentor. This brain and nerve cell mentality is bestowed as a brain organ, along with other bodily functions, at the time of the procreation impregnation. It is the master function of the child, which is created and given life by its parents, and therefore carries with it the characteristics of its parents and their ancestors.

Parents must understand and realize the importance of being one hundred per cent good, before they can expect to procreate perfect children. That would be nearly impossible, but it is within the ability of every person to develop better and more satisfactory brain and nerve cellular energies. A mentality may be made stronger and more useful by cultivation, in the same manner that any form of natural life may be freed from the causes that oppress and afflict it. Thoughts and inclinations for wrong doing affect the mind disastrously, in the same way that a blight destroys

the good quality of fruit. The only method of upbuilding mankind, mentally and physically, is to free the mind from baneful thoughts and influences. Again impress your mind with the truth that thoughts are creations of mental energy, and that they prompt our acts and deeds. To prevent doing wrong, and to banish bad habits, it is necessary to allow none but good thoughts to occupy the mind. Intense, earnest, heartfelt prayer for right doing is a panacea for all forms of mental evil.

PROPOSITION NUMBER SIXTEEN

THAT MAN WAS ENDOWED WITH A SUPERIOR MENTALITY
FOR THE PURPOSE OF ACHIEVING IMMORTALITY, AND
TO UPBUILD THE WELFARE OF THE WORLD

MAN, since the beginning, has been inspired with the belief that he is to be blessed with a future existence, an everlasting life, where his earthly hopes for happiness and contentment will meet with full fruition. That man's dream of heaven, as a paradise of perfect joy, was born of earthly hopes, is shown by consulting his various religious beliefs. Each type of man, and each peculiar belief, have their own idea of what the heavenly reward will be. But all of these hopes are based on the one principle that man must earn the immortal reward by some great personal act, or through the excellence of his life. It is not necessary to describe the particular difference in the nature of these rewards. They are familiar to most readers.

There was only one way for man to have acquired this hope of immortality, and that was through the endowment of his superior brain cell organism. Man must have received this inspiration from that source, or it would not have caused him to embody it in his religious belief. No other of God's animal creations are intelligent enough to exert mental ability, except that derived by the five senses, and that is only sufficient to enable them to live, and to seek temporary protection from their own predatory kind, and from the vicissitudes of nature. Man was invested with ability to think, seek divine guidance, receive inspiration, invent and perfect useful articles and to prepare himself for immortality. This superior mental acquisition is designated as the sixth or super-sense. Man did not possess the ability to make full use of this superior sense in the early stages of his existence. Like many other stages in the de-

velopment of man's mentality, the sixth sense has been gradually developed to its present status step by step, and eventually it will practically free man from his thralldom of sinful tendencies.

Immortality, then, must be the ultimate reward of man. It may not come until he shall be able to throw off the yoke of wrong doing entirely, or it may be possible that diligent and sincere effort to make himself worthy may entitle man to that blessing. There is one thing sure, man must be his own redeemer. No one but each distinct individual is capable of dealing with his mentality. The task of reformation cannot be delegated to some one else. Individual endeavor, earnest and sincere, is the only way a brain cell organism may be regenerated. The prayers of others will not avail. Each of us must pray for himself. That will be our only means of salvation. No other method of mental effort will actuate our brain cells and strengthen them for right doing. We must all earn the immortal reward by becoming worthy of that boon. God does not free us from our sinful natures. That is our own solemn duty. That is why a superior mentality was bestowed on man. We should learn how to make good use of it.

PROPOSITION NUMBER SEVENTEEN

THAT THE ADAGE, "MAN PROPOSES AND GOD DISPOSES,"
SHOULD BE REVERSED TO READ, "GOD PROPOSES AND
MAN DISPOSES"

THIS world was created and peopled in accordance with natural laws. Man was made the superior animal, and soon came to his own by assuming control of everything in the world, except the elements. There is no evidence that the Creator ever interfered, in any way, with man's domination. Nature and the remainder of the animal kingdom could not do so, and today we find man more firmly seated on the throne of earthly power than he was at the beginning. God may have proposed something differently; if so, His wishes have not made themselves manifest. Man is lord and master over everything but his own follies, and they are constantly keeping him in trouble.

Whatever man proposes is left to his own efforts, to be made prosperous and useful. If man sows a field of grain, and neglects to take care of it, God does not perform that duty. If man makes an investment, and does not use good judgment, God fails to restore the losses. If man makes a misstep and tumbles off a building, God lets him fall, and does not even pick him up. If man goes into battle and gets in the way of a bullet, God will not turn it aside, and frequently lets the missile kill the victim. If man goes out in a boat and upsets it, God lets him swim to the shore, or drown. If man contracts a contagious disease and spreads it about a community, God does nothing to prevent people from catching it, and they are compelled to put up signs of warning. If a poor woman deposits all her money in a bank and the bank fails, God lets her suffer the loss without notice. If a train load of passengers runs off the track, or a steamboat loaded with people blows up, or if a church filled with worshippers is struck by lightning, or if an

assassin throws a lighted bomb in a crowd of people, God never pays attention to the number of people killed.

Once in a while, a person will strike luck and win a fortune, or some one will be sick and get well, or another person will dig a well and find oil, or a dealer in stocks will make a winning, or a general will conquer an enemy, or the farmers will have good crops, or a church will pay off its debt, or a country will prosper, or other similar good fortune befall people, and then everybody will shout, "That is God's providence, God has helped us." In most instances where people have prospered, or good luck has shown up, it will be found that the benefits resulted from the use of common sense. It was evidence of a sane mentality. God had no more to do with causing the good fortune than he had with bringing about the misfortune.

We should rely entirely on our own efforts to attain success, in any walk of life. God does not watch over us, or guide us in our undertakings. He does not put thoughts in our minds, or lead us out of dangers. He does not show us gold mines or cause us to win fortunes from speculations. He does not invest healers with power to cure disease, through an alleged divine mind. God never put prophecies into any person's mouth, or allowed the spirits of deceased mortals to hover in our midst and give rappings and materializing seances. All schemes and efforts to bring God into prominence as a servant or helper of man, or as a guide or a protector, are belittling His majesty as a Creator, the controlling Influence of the universe.

Man must win his own battles in life. God is not man's assistant or protector. Man was created with a mentality which, if properly developed and used, would bring him all of the happiness, prosperity and contentment that God could bestow, were He inclined to do so. Man is selfish. He practically owns the earth, has control of it, and still is not satisfied. Man's religious belief has much to do with his selfishness. He expects God to watch over his endeav-

ors and help him rob his fellow kind. Man's church training leads him to think that God guides us in all things, and man prays for that assistance. If disappointed, man is told by his religious teachers that God has some good reason for withholding His favor. When man learns to pray for his own mental development, he will not need God's help, even were it available. The mentality is man's guide to success and well doing. Develop it by sincere, earnest prayer, and luck and belief in the supernatural will cease to appear as factors in our lives.

PROPOSITION NUMBER EIGHTEEN

THAT ABILITY TO DO THINGS, TO ACCOMPLISH SATISFACTORY RESULTS, TO BRING ABOUT SUCCESSFUL ISSUES, TO ACQUIRE KNOWLEDGE, TO LEARN TO MEMORIZE AND TO BECOME PROFICIENT IN PHYSICAL FEATS ARE RESULTS OF MENTAL TRAINING

WHEN a problem of any kind is presented to a man and he throws up his hands and exclaims, "That is too deep for me," you may take it for granted that the man is either prejudiced or is possessed with a non-active, dense mentality. A lazy mentality might express the condition better. Prejudice has more to do with our not trying to understand mental propositions than any other reason. One churchman will say that christian science is "no good," without knowing anything about its principles; another will excuse himself from reading a new religious theory, with the statement that "the old way is good enough for me," and a third person will say, "You cannot expect me to understand this new belief, or to be convinced of its worthiness; it is too deep for me," after he has read it over several times. Here are three evidences of prejudice. The last one is least excusable. Even prejudice may be overcome by mental effort. It is a question of mental training.

Learning to play a musical instrument becomes a habit after much practice. The fingers, mind and sense of hearing are trained to be agile and expert by the time the habit is acquired. We learn a lesson by study and the use of an ability to memorize. Study develops the ability to memorize. The same mental application enables us to solve problems, acquire knowledge, or to understand whether or not we are worshipping a real God or a myth. Mental application, mental training, points out the false from the true. It establishes fact and overthrows fiction. It shows what is right and what is wrong, but the information may not be had

without mental activity. The person who will study a proposition without prejudice may always be convinced, either one way or the other. But the one who reads it without allowing the argument to create an impression, will know no more about its worth than would a fly resting on the ceiling. Everything we know, or do, must necessarily become a creation of mental activity. Should the mental organism be sluggish, and refuse to respond to mental effort, there is little hope of our ever astonishing the world with acts of mental and physical genius.

Look farther into the acquirements of mental training and mental effort. See the gymnast in his nimble, daring physical feats, which show the result of mental training. Every movement and act, and their remarkable precision, required years of study and practice, every moment of which the gymnast employed his mind in achieving this proficiency. Without this mental training the physical ability could not have been developed. Oratorical ability, business ability, and every other ability that is successful and worth having, are created by mental training and rendered useful by mental effort. Such success cannot be accomplished by sluggish minds, or those controlled by prejudice. Mental training creates habit, whether it be right or wrong—the habit of a business nature, or the habit of speaking in public, playing a musical instrument, throwing somersaults, or of becoming proficient in any other manner. We must first acquire the habit of doing things before we can be successful. That assertion applies to our efforts to understand right from wrong, and how to do right.

Our mentalities guide, control and record our every thought, impulse, act and deed. We do everything in life in accordance with our brain cellular development. That development is created by mental activity, caused by mental effort. The effort results from the use of the six senses. The five senses, touch, taste, sight, smell and hearing, prompt mental activities to acquire information and knowl-

edge from outside sources, and the sixth or super-sense, known as our innate nature, controls activities awakened by memory, study, ability to invent and devise, to prepare ourselves for immortality, to distinguish between right and wrong, and to do everything else that a mentality is capable of doing, including the control of our physical functions. The record of our mentalities is shown by the brain cellular development. If we dance, the mental effort prompts the use of activities that control both mental and physical functions. That explanation applies to everything we do where both mental and physical functions are called into activity. If we study, both the sight and memorizing functions are employed. If we simply ponder, or use the mind to think out problems, the sixth sense alone controls our mental activities. Every physical and mental act is the result of brain cellular activities created by mental effort, or impulse. This brain cellular development is located in the brain organ, and it is known as our mentality. It consists of myriads of nerve or brain cells, which are connected with nerve fibers that ramify in every function and part of our bodies. The brain cells that actuate and cause mental and physical movements are congregated in centers in the various parts of the brain organism. These centers control the different mental and physical functions, which enable us to be useful to ourselves and to the world. Life inspires us and is the means of our existence. To life we also are indebted for the ability to procreate and perpetuate mankind.

The process of mental training, mental development and the necessity of preserving our mentalities, that they may be strong and vigorous, should be clear to careful and unprejudiced readers. Mental training to develop an ability for wrong doing, is the same as when developing an ability to do right, to acquire an education, or to learn to play a musical instrument, or to do anything else to be done. It is exclusively a physical process of brain cellular develop-

ment, and anything we do right or wrong becomes a habit if continued long enough to be acquired. Should it be a habit that injures health, morals, or reputation, and an effort is made to discontinue it, that effort must become a habit that will overthrow and subjugate the one that is undesirable. In that way right doing is made to overcome wrong doing. Should we desire to place ourselves on record as candidates for immortality, we should carry constantly in our thoughts the words, "I want to do right, I want to see the right, I want to know the right." Such a desire, developed into a habit that will control our mentalities, would finally result in our becoming worthy of immortality.

PROPOSITION NUMBER NINETEEN

THAT THE MOST LAUDABLE AMBITION TO WHICH MAN OR WOMAN COULD ASPIRE, IS TO BECOME A PARENT OF HEALTHY, INTELLECTUAL, MORAL CHILDREN, WITH VIGOROUS, ACTIVE MENTALITIES

IT IS natural for us to love children and to like to see them full of life and good nature. We admire them because they are innocent of the mental afflictions that may later seize them in their toils. We cherish innocence and protect it with heartfelt interest, when necessary to do so. We look upon a child as we do a beautiful flower just blossoming into beauty and fragrance. The innocent child represents the most beautiful and valuable thing in nature's domain. The flower is the adornment that reminds us of the importance of retaining the childhood innocence throughout adult life. The early life of a child is innocent and free from guile, because the process of mental development has not been smirched with the influences and experiences that beset the growing mentality in later years. The environments of the family circle, where children are usually reared, are seldom invaded by the gross activities of the ordinary adult existence. Opportunity has not yet come to sully the innocence of childhood.

There are several reasons why adult life mars the innocence of childhood, and sometimes displaces it entirely from the person's mind. One of these reasons is the development of objectionable inherited traits of character. Usually these carnal traits do not manifest themselves until maturity. It is then that the development of inherited cellular influences begin to control the mental activities. Other inherited traits, like those of a turbulent, violent temper, tendencies to pilfer, inclinations to be cunning, greedy, vicious, and similar taints, may become apparent. Also there are commendable inherited traits of character

developed. The next reason for the disappearance of childhood's innocence will be found in the acquired influences that cause wrong doing. Bad habits may be developed, because of the reprehensible example set by the parents, evil-minded playmates, and others with whom the youngsters may come in contact. Growing children are prone to follow the examples of those with whom they are associated. That is one way they acquire mental training.

The last and most serious reason why childhood innocence is banished when the adult age has been reached, is the absence of the moral influences created by early mental training. Learning to do right when the mentality is acquiring its first education builds a foundation for the accession of future moral training that is a strong defense against desires for wrong doing. Mental activities acquired early in life are always most desirable. They retain their vigor longer and are easier to control. That statement will be substantiated by people well along in years, whose memories recall early experiences, when those of later years have been forgotten. The mental training for the first thirty-five years of life fixes the character of a person, and determines the value of his mental activities. He may accomplish greater undertakings after that period, but his mental abilities will not have been made stronger and more effective by these experiences. After the first thirty-five years, habits and vices, if acquired, will have become strong influences, and will begin to work injury to the mentality.

Parents cannot overestimate the importance of giving their children a moral mental training, an education in moral culture. Such a training may prevent their falling into the pitfall of wickedness in later years. It may prove a safeguard that will protect them from evil associations, and the acquirement of bad habits and vicious tendencies. It may keep them from becoming disreputable and unworthy, and from sinking into the depths of poverty and despair. Teach the children to pray while their mentalities

are being developed and their characters are forming. Give them to understand what prayer means to them, and the protection it will afford in times of need. Show them clearly and plainly that prayer for right doing, right thinking, and right seeing into the problems of life, will strengthen their minds and cause them to be healthy, vigorous and ready to meet any and all emergencies. Tell them to pray at every possible opportunity, and not to pray in public or where their prayers will attract attention. They are to pray for their own welfare and for nothing else. Induce them to be sincere and earnest in their prayers, that their mentalities may be invigorated and influenced for right doing. Pray with them until they have acquired the prayer habit, and see that they grow into adult life still retaining their childhood innocence.

PROPOSITION NUMBER TWENTY

THAT THE MUCH VAUNTED STATEMENT THAT MAN WAS CREATED AFTER THE IMAGE OF GOD MUST BE A MISTAKE.

MAN IS AN ANIMAL, AND IS POSSESSED WITH ANIMAL PROCLIVITIES. WHAT MAN MOST NEEDS IS MENTAL SELF-UPBUILDING. HE MAY THEN BE WORTHY OF A COMPARISON WITH GOD

THE prehistoric man, from whom we are descendants, was an animal in act and being. He possessed a superior mentality, which was subsequently developed into an ability to think and plan for his future welfare, and which also led this prehistoric ancestor to club down his opponents and gain mastery over them. This original man was a true child of nature, and from him we have inherited animal traits which cannot be abandoned, although our mentalities may be trained to a marked degree of intellectuality. Our mortal existence is maintained by respiration and by taking food, and like that of other animals our demise results from either disease, injury, or old age. We are subject to the changes incident to all animal life, with this exception, we are permitted to indulge in excesses and follies that do not afflict other animals. There is nothing in our procreation, birth, life, or death that is different from that of other vertebrates, and there is no indication that we are protected by either miraculous or supernatural power. We are equipped with a superior mentality, apparently bestowed to enable us to control the world. That duty is now being discharged very much to our discredit.

Instead of peacefully looking after our own affairs, and performing good deeds that would bring happiness and contentment to our posterity, we have from the beginning waged fratricidal wars, and have been guilty of bloodshed and crimes too horrible to mention. Many of these wars,

in which multitudes were tortured and slain, were incited by differences in religious opinions and similar dissensions. At this late day, great nations have been fighting and slaughtering each other, calling on God to give them victory. If God rules the world with a firm control of justice and mercy, He should curb the warlike propensities of His mortal children, and stop their career of bloodshed, rapine and ruin.

Many readers will not agree with the assertion that God does not personally rule the world, and does not interfere with the processes of nature. But that is true. It is a truth that should be written in every person's mind. It is a fact that cannot successfully be refuted. It is both truth and fact that must inevitably be revealed to the thoughtful investigator.

God is a Creator. He does not intervene when His creations go astray. Man rules the world, so far as the affairs of nature are concerned. When man does wrong, he must suffer the consequences of his wrong doing. When man wages war, there is no other hand than his own to stop its ravages. When nature's elements sweep over the land to destroy man and his property, God does not prevent the havoc. When a plague, or an earthquake, or other similar calamities beset the welfare of man, there is no supernatural intervention to halt the disasters. Man must suffer unhelped, unrelieved. Supplications for assistance, relief, aid, defense or protection may be offered by thousands or millions in events of national distress, but they always pass unnoticed, unheard. Man must provide his own relief and protection from his own follies and weaknesses, and from the assaults of nature. That is nature's law, God's law. It has been in force since the beginning of the world. It will continue to guide the workings of nature as long as time and God exist.

Man through his own mentality governs the affairs of the

world, outside of its connection with the universe. It will be seen, then, that when man is bestial and sinful, the affairs of the world will be controlled by his sinful nature. That is unavoidable. God cannot inspire a wicked mentality with pure and commendable thoughts and deeds. If man is desirous of living uprightly, and of seeing humanity thrive, prosper, be happy and contented, he must free his mentality from the cellular control that prompts wrong doing. That is the solution of earthly troubles.

PROPOSITION NUMBER TWENTY-ONE

THAT MENTAL DISTRESS AND CASES OF "NERVES" RESULT FROM LOSS OF MENTAL CONTROL. RIGHT THINKING AND RIGHT DOING WILL BANISH SUCH EVILS. FIGHT THEM FEARLESSLY THROUGH THE MEDIUM OF PRAYER. THAT IS THE PANACEA FOR MENTAL ILLS

IF WE begin to fight an evil nature with fear in our hearts, we are more likely to be defeated than if we are confident of winning. An effort to upbuild strength for right doing should not be impeded or hindered by thought or act that does not aid the upbuilding process. If we pray for strength to do right, and at the same time plead for protection from wrong doing, we are recalling, in our thoughts, reprehensible acts that should be forgotten. Our prayers, to be efficacious, should be free from such thoughts, and devoted exclusively to a mental effort for right doing. Thinking wrong will never rid the mentality from a tendency for wrong doing. Purge the thoughts, at all times, from inclinations to recall disagreeable incidents, or to dwell on imaginative wrong doing, even in supplications for protection against evil.

Much of our trouble might be avoided if we would apply the principle of right thinking to our thoughts when the mentality is disturbed. Cases of "nerves" when distressed by fancied or real troubles may be averted without the use of opiates, or drugs of any kind. Insomnia is another form of distress that may be overcome by mental training. Hypochondria and even more deeply seated mental perturbances may be overthrown by persistent mental effort. The overcoming of any mental distress, where the brain cells are intact and have not lost their ability to be actuated, is the result of mental training. As has been previously stated, mental disturbances and perturbations ensue from loss of control, where there is lack of effective mental effort to

subdue the cellular forces that create the agitation. The proper remedy for such a mental condition is the upbuilding of a mental control that will alleviate the trouble. That remedy must be had by mental training.

Take a case of insomnia as an example. The distressed person will wallow around in bed seeing all kinds of mental spooks, while trying to court sleep. Hours will pass in vain efforts to quiet the restless mind, and in the morning he will feel pretty well exhausted. To overcome the perturbation, and regain mental control of the overtaxed brain cells, the sixth, or super-sense, should be made to supply energy for that purpose. That means a resort to persistent, consistent prayer. It would be better to pass an entire night in fervent prayer than to tumble about in bed in throes of wakeful agony. Prayer for strength to do right, often repeated, will bring about the desired relief. It may not be done the first, or the second night, but time and persistence will conquer insomnia, or any other mental distress, if the brain cells are in condition to respond to the prayerful appeals.

Readers may think it strange that prayer, rightly implored, may heal disease as well as overcome wrong doing. Any form of physical or mental weakness that results from an undesirable development, or a lack of sane control of the mentality, may be righted by mental training. The process is purely physical. Supernatural influence has nothing to do with it. It is a question either of changing a mental control by means of cellular development, or of strengthening or restoring a mental control that has been overworked. Both processes accomplish the same result, an upbuilding of mental control for right doing. Prayer, if free from extraneous influences, will arouse mental energy to change the mental control, and create a dominating desire for right doing. That means a subjugation of tendencies for wrong doing in reforms of bad habits and wickedness, and a rest for the brain cell activities that cause mental

perturbation and distress. There could be no mystery in this method of healing physical and sinful ills. They belong to the element of the mentality which we may designate as the instigator of wrong doing. There are only two cellular elements in the mentality. One inspires right doing, which includes every thought, act and deed that upbuilds personal and public welfare. The other instigates wrong doing, which constitutes everything in human life that impairs health and destroys individual and public progress, prosperity, and comfort.

Segregating the regeneration of sin and wickedness from religious worship may not seem productive of good, because all methods of reformation have heretofore been controlled by religious associations. But in reality regeneration is a mental and not a religious reformation. Prayer is the chief factor in upbuilding a mentality for right doing; but devout supplications are not for supernatural aid, but for the purpose of creating or stimulating a greater and more effective desire for right doing. We will not overcome our sinful natures without first feeling a desire to do so, and the longer we neglect the endeavor to abandon wicked ways, the less chance there will be for our reformation. Church methods try to reform sinners by persuasion. The means advocated in this volume appeal to the common sense of the reader. It is a question of brain cellular control. A control created for right doing assures freedom from sinful and wicked desires, from the influence of bad habits, mental weakness, and many forms of illness. Church reforms must be brought about by a change of mental control accomplished in the same manner. The brain cells of a proposed convert cannot be actuated by pulpit oratory, or by the amens of a congregation. The convert must do his own praying. The reformation is an individual act. The cellular organism of a mentality cannot be made to respond to extraneous influences. Therefore mental regeneration is not a creature of religious worship.

PROPOSITION NUMBER TWENTY-TWO

THAT OUR MENTALITIES ARE NOT LIKE SPONGES, INTO WHICH INFORMATION AND KNOWLEDGE MAY BE SOAKED, AND THEN SQUEEZED OUT WHEN NEEDED; NOR ARE THEY A WHITE AND GRAY MATTER ACTUATED SUPERNATURALLY, ONE FOR THE INTELLECT, AND THE OTHER FOR PHYSICAL MOVEMENTS; NOR ARE WE POSSESSED BY A SPIRITUAL INFLUENCE THAT REAPPEARS AFTER WE HAVE PASSED AWAY, AS GHOSTS, AURAS, OR SHADOWS OF OUR EARTHLY EXISTENCE AS INDIVIDUALS. SUCH PHENOMENA ARE CREATIONS OF VIVID IMAGINATIONS

WE ACQUIRE information and knowledge from outside sources by using our eyes, ears, nose, mouth and sense of touch or feeling. These five senses enable us to read and observe, to listen and hear, to smell and discriminate, to taste and select, to touch and feel and distinguish what is desirable. Every bit of information and knowledge acquired from sources independent of our own individualities must from necessity come through the medium of these senses. There is no other means of storing the information and knowledge thus acquired in the memory cells of our mentalities. The storing is done by developing and actuating brain cells for that purpose. This statement will prompt the thought: How could the mentality supply brain cells for all the thoughts, acts, deeds and impulses created by a lifetime of mental activity? Consider how so many words in the human vocabulary may be constructed from an alphabet of only twenty-six letters, or how so many, many melodies, and such a wonderful variety of harmonies, have been created by the use of only seven notes and their sharps and flats. Then, recall the fact that all

of these melodies and harmonies are creatures of brain cell creation, that they owe their origin to the activities of a human brain organism.

The five senses have nothing to do with musical composition or other inventions, although a knowledge of music must be acquired by their use, in the same manner all information and knowledge are stored away in the mentality for future needs. A person may be an expert performer in music, or any other mental accomplishment, and not be able to compose music, or to invent and devise useful things for the benefit of mankind and the world. Every person possesses the sense that develops an ability to be original to a greater or less extent. It is a latent, innate sense, which has been designated as the sixth sense. This sense enables its possessor to think, to recall past events, to invent and devise, to seek immortality, to apply the rule and guide of common sense to all things under consideration, to develop latent, inherited ability and to become a worthy, reputable citizen. The sixth sense controls the use of the five senses, but cannot acquire information and knowledge from extraneous sources. It fixes the record and makes use of knowledge after it becomes memorized, and its use is also the cause of man's rise or fall in public estimation. A person with a vigorous mentality may do either right or wrong. His life history will be recorded in the mentality by his deeds. If the mentality prompts right doing, the history will be praiseworthy. If the mentality is controlled by wrong influences, the history would better have been left unrecorded.

The latent, innate sense that controls our abilities for right and wrong doing, and which may be developed to an extraordinary degree when conditions are favorable, should be protected from the inroads created by bad habits, the use of strong drink, narcotics, drugs, tobacco and other deleterients that are harmful both to our brain cellular activities and to our physical functions. Some people use

stimulants to create cellular activities that exhilarate and cause them increased pleasures. The use of stimulants weakens our ability to control the mental activities that create the joyful sensations, and in time opiates must be taken to slow them down. There should be no fun in inviting disease to weaken and destroy our abilities to enjoy the world's beauties and pleasures, or in calling in death to usher us into oblivion. We should do what is possible to assist nature in upbuilding our physical and mental activities, and in that way prolong our lives. We should hold onto the present existence as long as it is enjoyable. It may be a long time between death and immortality, unless we make vigorous efforts to free ourselves from influences that cause wrong doing.

The sixth, or the innate sense, should be designated as the super-sense, because it has enabled mankind to rise from an animal condition and take possession of the world and its other creations. The sixth, or super-sense, will do more for us if we will improve our opportunities. Instead of handicapping and weakening the control of this sense by indulging follies that eventually distress and impair our abilities, we should employ means to overcome mental and physical frailties that incite wrong doing. That may be done by resorting to the prayer method of upbuilding and strengthening the mentality. There is no other way of creating a strong desire for right doing that will develop and actuate brain cells for that purpose. Thinking will not do it. Ceremonies and ritual services will not make sufficient impression to create a brain cellular influence. Longing for a better life and weeping over past offences will fail to give relief. Advice and absolution vows will not serve their purpose. Nothing will create and strengthen a desire and a purpose for right doing, and the overcoming of wicked influences, but prayer direct from the heart. Brain cellular strength must be developed and made active. That cannot be done by soap bubble methods of invoking aid. Our

prayers must be sincere, and without extraneous thought that would destroy their effectiveness. We must pray as if we were beseeching help from immediate danger. That is precisely the object of the prayer. We want relief from mental and physical perils that endanger health and our hope of immortality. The relief must be had through the medium of a regenerated mentality, created by the influence of prayer.

PROPOSITION NUMBER TWENTY-THREE

THAT MANKIND GENERALLY IS THE PRODUCT OF MENTAL TRAINING, OF MENTAL DEVELOPMENT, SHOULD BE UNDERSTOOD BY EVERY PERSON

NO two individuals are exactly alike in any one characteristic, not even of the same family, and born from the same parents. They may act alike and resemble each other in appearance, but there will always be a difference in their conduct, habits, desires and general demeanor. This difference results from their mental training. Their brain cell development is not the same. Take the people of different nationalities and compare their mental characteristics, or their degrees of intelligence and intellectual attainments. If mental training has not caused the difference in the habits and other characteristics of these people, to what source may the difference be attributed? It must have been brought about by the various grades and degrees of brain cell development created by the peculiar habits and needs, and the extent of their intellectual attainments.

It is not necessary to go to other countries to ascertain why, and how, no two people are exactly alike. Take two children in the same family. One will be bright, quick to learn, and be controlled by a vivacious, cheerful temperament. The other will be dull, slow to memorize lessons, and possess a sluggish disposition. One child has an active, vigorous mentality. The brain organism of the other child does not develop its cellular influence as freely. Were all mentalities alike, and all opportunities for their development the same, then we could be alike in our mental traits and characteristics. But our habits, likes and dislikes, our methods of living and kinds of pleasures and enjoyments, are different. Some of us enjoy study, and the acquirement of education. Others are part Indian by nature, and prefer

outdoor life and ignorance. We all have our preferences, and that is why there are so many different kinds of people.

Were the generally accepted idea that our minds are controlled by supernatural influences correct, we would all be the same in temperament and intellectual status. The supposition that God leads and protects us from evil ought to be realized soon, if ever. The world has been traveling its orbit for many millions of years, and thus far no Creator, except Life, has made His appearance. Man has grown and developed from a semi-savage to a civilized being, through his own individual efforts. He also has caused animal and vegetable existence to thrive, and become useful to him. In all this progress, nothing but the hand of nature has assisted man in gaining control of both himself and the other mundane creations.

The cause for this world advancement has been man's mentality. It has been a conquest won by the development of man's brain cellular organism. There has been no divine influence to control this earthly upbuilding, or there would have been no prehistoric man and no earthly wilderness to civilize and render useful and habitable. With this plain fact staring man in the face, he refuses to become responsible for the world's progress, and is trying to find a personal God, on whom he may shift the honors. There is only one God who has helped man to rescue both himself and the world from earthly chaos, and that has been Life, the Creator. But man asks, What is life? Without life, the man could not ask the question.

The churchman will explain that God created life, and is using that influence to control His numerous other creations. It would hardly be fair to ask the churchman who created God, but that question would be as easy to answer as it would be for him to explain the existence of the God who created life. We do not know the personal God of the bible or the One we worship in religious services and in our prayers. We do know life. It is an unexplainable in-

fluence, but it is with us every moment of our existence. Life restores us to health, is the cause of our pleasures and joys, is the creator of our children, the promoter of our welfare, the essential of all things beautiful, and the controller of everything within our knowledge. What is life? The big wheel that turns the universe.

PROPOSITION NUMBER TWENTY-FOUR

THAT THE MIND SHOULD BE DEVELOPED AND UPBUILT BY CAREFUL METHODS TO CAUSE IT TO BECOME STRONG, VIGOROUS, ACTIVE AND USEFUL. WE SHOULD CULTIVATE OUR MINDS AND FREE THEM FROM HARMFUL TENDENCIES, IN THE SAME PAINSTAKING MANNER WE CULTIVATE OTHER MATERIAL THINGS FOR OUR PERSONAL NEED

THERE are two methods of mental training for the acquirement of knowledge, one of which should be avoided as detrimental when employed to an excessive degree. Cramming the mind with book knowledge is a harmful method of developing an ability to memorize, which will, in time, become a dominating mental factor to the partial exclusion of other forms of mental activity. It is essential that the memory function should be made strong and vigorous, but its development should not be so protracted and continuous as to exclude the upbuilding of other important mental attributes. Should that exclusion occur, the trend of the mind or mentality will lack vigor and force. Memory is not an aggressive, forceful mental function. It is not a creative ability, and there must be other mental forces or energy developed to cause memory to be useful and practical. A watch or other mechanical device is valueless unless it has some form of power to propel its mechanism. Storing away knowledge in the mind is not advisable if there is no cellular energy to make practical use of it. Money in a bank is worthless as a circulatory medium when there is no opportunity to invest it. Many minds have been practically ruined by a misdirected desire to cram them with book knowledge at the expense of developing mental vigor and strength. Practical thought and deeds are more valuable to mankind, and the world, than book knowledge

stored away in brain organ memory cells that cannot be used.

All mentalities are constructed alike so far as brain centers and cellular functions are concerned. Brain organs are inherited in the same manner that any physical part of the body is handed down the line of ancestry by our progenitors. But the cellular developments of the mentality differ, or there would not be such varied mental characteristics. If a mentality lacks vigor and is not practical in thought and deed, the deficiency may be developed by mental effort and the essentials to a successful career supplied in that way. In other words a defective, impractical mind may be reconstructed by mental development, provided the brain cellular functions have not been injured by disease, senility, or the long excessive use of any one particular mental function to the detriment of another. Practical thought is an upbuilding mental attribute. Practical acts and deeds create good will, kindness, contentment, happiness, success and prosperity.

There is another way to consider the development and upbuilding of the mind, and that is by a careful investigation of the cause and activities of both mental and physical functions. Mental activities incite physical movements, and if we are lethargic and lazy this lack of desire to be active physically is due to want of mental vigor. Some one of the mental functions needs speeding up. If we are impelled to overdo in any particular line of physical activity there is need for slowing down a mental function. In order to live reasonably, sensibly and in accordance with common sense ideas we should preserve mental poise and balance. The mentality creates, prompts and actuates all of our voluntary activities, and there is only one way to slow down or speed up one or more of our mental functions; and that is by increasing and upbuilding a desire for right doing. Doing right in all things is the crux of a perfect life. We may not be able to train ourselves to that high degree of excellence,

but the effort should be made, and in response to that effort our burden of woes, troubles, mental defects and other deficiencies will be correspondingly lessened.

The mentality is a cellular organ susceptible to development, cultivation and upbuilding almost to a degree of perfection. That state of practical culture does not result entirely from the acquirement of an education, nor does it depend upon the attainment of a religious training, although both of these adjuncts to a worthy life are desirable. The one important, indispensable virtue needed above everything else to make us happy and respected is an ability to do right in thought and deed. That ability is within the reach of every person endowed with an ordinary mind. It will be created by a strict and rigid system of mental training brought about by studious, persistent mental effort. We cultivate and develop for our personal benefit almost everything in earthly creation, except our own mentalities. We try to upbuild these dispensers of our welfare by educational and religious methods, but that way of causing our right doing lacks vigor and strength, and does not always effect its purpose. We need more practical thought, and a better system of creating mental and physical energy. Strong, active minds will inspire practical thoughts and deeds when actuated by a desire for right doing. We should create that desire by sincere prayerful endeavor. It will give us strength to do right in all of our undertakings.

PROPOSITION NUMBER TWENTY-FIVE

THAT THERE IS NO LOGICAL REASON WHY MAN SHOULD BE
BAPTIZED OR SUBJECT HIMSELF TO ANY FORM OF
CHURCH CEREMONY, OR OTHER MEANS OF
SUBSCRIBING TO ARTICLES OF
FAITH, BEFORE HE WILL
BE ENTITLED TO
SALVATION

MAN is his own guardian angel. No other mortal could possibly control his endeavors to be saved. No mortal holds the keys to heaven, or has control over the way to reach that blissful existence. The ceremony of baptism will not purify a mentality, and it must be common knowledge that signing articles of faith, submitting to ritual ceremonies, or having prayers mumbled over us, will not add a farthing to the value of our mental record. Going to church is a commendable act, not because it will be the saving clause of our life's history, for it will not. It positively will not be accepted as evidence that we are worthy of salvation. Joining a church, or any other religious denomination or sect, is like becoming a member of a social club, so far as the act itself is concerned. There is this difference. Joining a church will afford better opportunities to train the mentality for right doing.

To explain the subject of eternal salvation more clearly, it will be necessary to frequently refer to the importance of understanding what brain cell control means to a mentality. The brain organism is the seat of all mental endeavor, the vital center of human life, the propagator of every human thought, act, deed or impulse. Mental effort is the inciting agent that prompts our thoughts and other mental endeavors. It causes us to do right, or to do wrong. It brings either happiness, sorrow, emotion or other mental activities to upbuild or destroy our hopes and ambitions.

When the mentality is active and vigorous, mental effort will keep our bodily functions in good condition, and aid in their restoration to health when necessary. But mental effort is only an agent. Its master is the influence that controls the mentality. That influence is created by brain cellular development. That development is brought about by our mental training, which begins with the cradle and ends with the grave.

Mental effort prompts thoughts, desires, impulses, emotions, acts or deeds, in accordance with the development created by our mental training. If we have done wrong, and continue our wrong doing, there will be a corresponding brain cellular development. If our thoughts and deeds for wrong doing overbalance in number and intensity our thoughts and deeds for right doing, the influence thus created will dominate the mentality, and cause us to become evil and wicked. To overcome that very undesirable, dominating mental influence, we must develop brain cells for right doing. The method of regenerating the mentality requires mental effort of an extraordinary nature. The effort must be made in direct conflict with the dominating mental control. The mental forces for right doing must be mastered by supreme effort and hold together until sufficient brain cellular influence may be developed to control the mentality for right doing. Fortunately for every human being, there always have been enough good thoughts and deeds in life to have developed brain cellular influence for right doing to a certain degree. That influence when called into use will prompt mental effort to battle down the control for wrong doing, if supported by the desires and aspirations of the person seeking regeneration.

The reformation of an evil-minded person from wrong to right doing is a physical process, confined absolutely to the individual to be reformed. No mortal except the person, himself, could make the change. It is a physical impossibility. Whatever traits for wrong doing we possess,

not inherited, become fixtures in the cellular development through the use of the senses. As previously explained, the mentality is a physical organism in which myriads of brain or nerve cells are located. Certain centers of these cells are actuated and controlled by the five senses, touch, taste, sight, smell, and hearing. Every kind of knowledge and information concerning human and worldly affairs is acquired through these sources. Nature has sealed the mentality in such a way, by means of its peculiar processes, that one person knows nothing about the mental affairs of another, unless the person is willing to communicate the information. Only the person interested knows what is in his mind.

There could be no such thing as an ability to help man to salvation, except by advice, example and encouragement. Man was never endowed with power to change a fellow mortal's mentality. The tendencies for wrong doing are physical, mental fixtures in the form of a brain cellular development. That development of the mentality cannot be actuated or changed except by a mental effort of the person possessing it. The person desirous of reformation must comply with nature's laws, or keep on doing wrong. He may derive comfort from ceremonies to drive evil spirits out of his life, but they are there to stay, unless the person is willing to do what every human has had to do to regenerate his mentality.

PROPOSITION NUMBER TWENTY-SIX

STIRRING UP THE EMOTIONS TO RECRUIT CHURCH MEMBERS IS NOT ADVISABLE. SUCH METHODS OF INDUCING PEOPLE TO REFORM THEIR SINFUL WAYS SHOULD NOT BE SANCTIONED BY RELIGIOUS ORGANIZATIONS

THE well known injurious effect of strongly developed emotions on the mind of a nervous person should be convincing proof that emotional religion is not advisable as a reformative agent. It is true that stirring up the emotions at a religious meeting is an effective method of recruiting church members, but as a rule people who shed tears and fall to their knees whenever they hear a preacher shout hallelujah are not safe and reliable converts. Exciting the emotions for religious purposes is like painting a house to hide the weather stains. Beneath the surface of sanctity there will still remain the thought and desire for wrong doing. Emotions are mental impressions, instinctive impulses. They are manifestations created by the five senses, and are of a physical nature. They are not mental activities in a true sense, although they may be sufficiently developed to become nervous diseases.

All vertebrate animals, including man, are subject to emotional excitement. The five senses, touch, taste, sight, smell and hearing, incite rage, fear, awe, affection, joy, tenderness, repulsion and similar sensations in animals as well as in mankind. These sensations are the promptings of instinct and do not belong to that part of the mentality controlled by the intellect. Man, because of his highly developed nervous system, is more temperamental than other vertebrates, and is subject to emotional sensations in a greater and more effective degree. Especially is this true of people whose religious training has caused them to regard religion as a spiritual acquirement, separate and distinct from the ordinary affairs of an earthly existence. The more

nervous and hysterical a person may be, the greater will be his inclination to see and hear things. There is only a step between emotional awe evoked by a religious ceremony and downright religious frenzy. Both are emotions incited by an instinctively nervous temperament. Emotions may also be aroused by the imagination. But they never result from careful thought and studious effort to store the mind with knowledge.

Both instinct and emotions are creations of impulse and are destructive to peace and comfort when developed into a controlling mental influence. Nervous, emotional people acquire the habit of seeing ghosts and spirits, others fancy that they are afflicted with chronic diseases, and many apparently well informed persons believe that they are controlled by supernatural influences. Such mental aberrations should be overcome and banished from the mind. They do not indicate perfect sanity, and if allowed to grow in strength and influence they will unbalance the mind and cause dementia. A religious belief that advocates emotional excitement to induce the conversion of unbelievers will fail in its purpose. Emotion will not, cannot permanently change the trend of mental activities. It may hold tendencies for wrong doing in restraint while the excitement prevails, but emotion is not a sensation that creates cellular activities and could not be made a regenerative agent. There is only one effective way to regenerate a mentality, and that method is fully explained elsewhere in this volume.

The diversity of belief in present-day religions is caused by emotions incited by varied ceremonies and other means of arousing instinctive reformation. We enter a church with a feeling of awe because the premises are dedicated to the worship of a personal God, who is supposed to watch over our welfare. The music, services, ceremonies and other rites impress us with the importance of yielding submissively to a mysterious influence which impels us to feel that God is near. That same devout sensation is

aroused when in the presence of the dead, and there is an instinctive feeling that possibly the spirit of the departed may be hovering over us. These emotions are impulsive and are created by the solemnity of the occasion. Similar sensations may be aroused by other circumstances and conditions. A properly conducted spiritual seance incites creepy feelings. A dark path through lonely woods, or the passing of a graveyard at night, will send chills speeding up the spinal column. But these sensations are transitory. They are not mental creations, and are not to be associated with mental activities.

Successful business and professional men do not allow an emotional nature to guide and control their affairs. It requires good, practical common sense to achieve success in any reasonable undertaking. No great industrial or other enterprise was ever safely guided through its early troubles by emotional thought or the impulses of instinct. Emotion is not practical and instinct has no upbuilding power, or animal life would now be stepping in the footsteps of man. For that reason we should not adopt emotional religion and its fallacies of superstition, misbelief and tradition as a guide in our search for immortality. It will require a mind purged of misbelief and unrealities to merit the favor of the Great Creator. Such a mentality cannot be purified by emotional conversion.

PROPOSITION NUMBER TWENTY-SEVEN

THAT GOD, NOT THE PERSONAL GOD WE WORSHIP, BUT THE REAL GOD OF THE UNIVERSE, WILL GUIDE, CONTROL AND PROTECT US THROUGH THE MEDIUM OF THE GERM OF LIFE WITH WHICH MANKIND IS ENDOWED

THE existence of a personal God should not be considered when contemplating the abandonment of wrong doing. Preparation during mortal life for an immortal transcendency should not include thoughts or expectations of supernatural guidance. Man was endowed with a super-mentality for the purpose of upbuilding both himself and the world, and that super-intellect is to be his guiding influence, at all times and under all circumstances. Look at this fact from the standpoint of the existence of a personal God. We are given to understand that God controls His creations in the same way that a kind father of a family should govern and upbuild the welfare of those dependent on him. God is our heavenly Father, and He is supposed to overlook and control our conduct, and to answer our prayers when we beseech His guidance, influence and mercy. God, the personal God, also is expected to prevent warfare between His mortal offspring, and to alleviate public distress and cause prosperity, good will and happiness to prevail throughout His earthly kingdom. Man is the alleged chosen creation of the personal God we worship, and we are told that we were created after His own image. The entire human family is said to be composed of God's children. We are further informed of the wonderful majesty and power of the personal God, and that His justice and mercy are unlimited when bestowed for the welfare of mankind. This and other religious teachings have caused us to believe in the existence of a personal God. But there has been no actual proof shown

to substantiate these statements. Biblical tradition could not be accepted as satisfactory evidence, because the bible is the work of man. There are no miracles in this modern age to convince us that a personal God is ever present with us, and our hope of His divine guidance is evidently without foundation.

There are many good, worthy people, believers in a personal God, who are suffering from distress in its varied forms throughout civilization and who are patiently waiting relief in answer to their prayers. This relief never comes from God, the divine mind, or any other supernatural source. Instances may be found in any community where prayers to God are said to have revived and caused people to regain health and vigor who were afflicted with what seemed to be a fatal illness. But no credit is given to the resuscitating ability of the sick persons, nor is anything said about the countless victims of similar forms of illness, who die regardless of repeated prayers and petitions speeded heavenward for their return to health. Recall the ruthless massacres of christians in foreign lands, because they believed in a personal God. Turn back to the religious wars, where all interested were children of God, and note the uninterrupted slaughter that prevailed until one side or the other gave up the fight from exhaustion. There was then no divine interposition to save the lives of those who worshipped a personal God. Consult your own thoughts for proof of the existence of a personal God, such as we worship. There is no such proof, notwithstanding your own efforts and desires to supply it. There is a God, a Sublime Creator. A God to whom we, and all else in creation, owe our existence. But He does not personally overlook our welfare. He does not spread a divine mind throughout the world for the benefit of mediums, healers and their ilk, nor does He send forth a supernatural influence to guide our conduct and protect us from danger.

God is with us personally at all times during our earthly

career—not as a personal God, in accordance with the popular belief, but as the supreme principle of our mental and physical being, provided we make good use of that God-like prerogative. The germ of mortal life, with which man was endowed at the beginning, included the bestowal of a super-intellect which no other earthly creation possesses. That germ is God-like in its nature, inasmuch as it has given mankind control of the world and all of its belongings. It establishes the line of demarcation between man and other animal life, and endows us with an intellectual ability not found elsewhere in animate existence. Unfortunately the endowment, which was bestowed on mankind to be used for his own good purposes and for the welfare of the world, is frequently perverted and made the cause of great misfortune and distress. It is this perversion of man's intellect that creates war and its woes, poverty and its distress, ignorance and its vices, and other forms of evil that bring about so much suffering, contention and trouble. These conditions could not exist if a personal God controlled and influenced our activities, because He would give us relief. That evident fact should preclude and prohibit the belief in a personal God, and prevent the existence of any religion, fad or semi-religious fallacy that advocates such a misrepresentation.

It is not evidence of good sense to continue the worship of a personal God who does not respond to our invocations. The same prayerful effort for the development of the intellect would meet with a response and give us unbounded happiness and prosperity. Prayer for right doing, if persistent, fervent and honest, will not only cause us to do right, but will upbuild the mind and stimulate greater mental and physical vigor. The mentality is the seat, the center of mental and physical energy. From that source all of our activities originate. We do right or wrong in accordance with our mental development. If that development is for right doing we will make good use of the

germ of life with which the God of the universe endowed us. He then will be with us constantly and will guide our thoughts and actions. We also will become worthy of a transcendency to immortality.

PROPOSITION NUMBER TWENTY-EIGHT

THAT MAN SHOULD ENDEAVOR TO HASTEN THE PROCESS OF DEVELOPING HIS MENTAL AND PHYSICAL HEALTH AND VIGOR, BY ABANDONING THE USE OF NARCOTICS, STRONG DRINK, TOBACCO AND OTHER DELETERIENTS. HE SHOULD BEAR IN MIND THAT BOTH MENTAL AND BODILY HEALTH MAY BE DERIVED FROM LIFE, OR THAT A LACK OF THAT INFLUENCE MAY PROVE TO BE HIS UNDOING

LIFE either invigorates and strengthens both mind and body, or it will destroy them by assisting detrimental influences to cause disease and decadence. That may seem like a paradoxical statement, but it is true. We must regard life as our Creator, the God we worship, the Influence to which we offer our prayers. We know of no other God, or no other Influence that watches over and controls our existence. When we call upon life to guide our prayers and show us what to do, there is an immediate response by upbuilding encouraging thought and impulse. Thought and impulse prompt deeds. When we indulge in narcotics, our minds are stupefied and our physical functions lack vigor. Life then is unable to come to our assistance. When we take stimulants, life aids us in losing control of our mentalities, and in that way hastens our undoing. Continued use of narcotics, tobacco and strong drink will impair both mental and physical health, and in time disqualify us for either reasonable enjoyment or business pursuits. We should have strong, vigorous minds and bodies to meet and successfully combat the vicissitudes of mortal existence, and for that reason should beware the use of narcotics and stimulants.

It is difficult for us to discontinue the use of narcotics, or to stop taking stimulants after the habit has been ac-

quired. The mentality demands either the drug that quiets its activities, or the stimulant that starts them going at a more rapid pace. It must be apparent that either of these habits will bring on mental and physical weakness, if long continued. The physical organs rely upon the mentality for vigor to cause them to function. Should that mental energy be lacking, disease or weakness of the physical organs must follow. When we think or say that we will not stop the use of drink, tobacco or drugs because we are not afraid of them, we then confess that the habit has become established. When we try to stop the habit and fail, that is an indication that sometime we will try again and perhaps be successful.

It is pitiful to see a strong man become a slave to habit, especially a habit that will eventually destroy his manhood, and cause him to be a mental and physical wreck in his later years, when he most needs health and vigor. But that is the invariable, inevitable end of all victims of bad habits. There could be no other end. We could not succeed in any walk of life without strong mentalities. If we drug these founts of our learning and well doing, or if we overstimulate their activities, the ability to guide us successfully in our undertakings must necessarily fail. Life is kind to us, but it cannot actuate a half dead mentality, when its vigor has been sapped by too much stimulation, nor can life energize a mentality that has been drugged to everlasting stupidity. Those are the sure results of the excessive use of narcotics, strong drink, tobacco and similar harmful indulgences.

There is another way to consider the importance of preserving our mentalities, although it does not, as a rule, exert an influence over the man who likes to drink, smoke and have a good time generally. Such men cannot expect future salvation and continue their efforts to destroy themselves. Since man has had a history, it has always been his belief that there was a future reward for right doing.

We hold to that belief now, although we have no certain knowledge of what that reward will be. Most of us think that it will be immortality. Whatever the reward for right living may be, it must result from the record established by our mentalities. The mentality is the man. The deeds that our mental organism has prompted must stand as our life record, for right or wrong doing.

What will be the fate of the man with a mentality that has influenced the destruction of itself by the use of strong drink, or any other habit capable of impairing the health and vigor of both the mentality and the man? That is a good, sober query for the man of bad habits to answer. When it can be satisfactorily proven that the mentality is not the man, shorn of his bodily functions; when the fact can be established that a man may do things without the promptings of his mentality; when man himself may know through the medium of his mentality that his heart will beat one time after his mentality has been paralyzed, or stricken with death, then and then only will we believe that the record of man's mentality will not be used to judge his worthiness or unworthiness for immortality.

PROPOSITION NUMBER TWENTY-NINE

THAT CHURCH ORGANIZATIONS, SECTS AND CULTS SHOULD
ADVOCATE PRACTICAL THOUGHT, AS A MEANS
OF PROMOTING HUMAN WELFARE

SERMONS, lectures and literature based on traditional lore are not proper food for the public mind. Man has lived many years since bible and scriptural days, and is now traveling on railroad trains, automobiles, aeroplanes and other means of rapid transit. He is not in sympathy with religious ideas propounded two or more thousand years ago. He wants, and must have a religion, or a belief in future salvation, that is based on fact, and not on guess-work, superstition and tradition. Talk to a practical man about the marvels of the bible, and he will look at the telephone and smile. Think of the miracles alleged to have been performed by Christ and others of the miracle age, and, if practical, your mind will refer to wireless telegraphy, the phonograph, or others of the marvelous modern inventions. We are not only living in an age of wonders, but these practical man-miracles are coming thicker and faster than ever before. They are even being used to slaughter humanity.

Compare the difference between man's condition and methods of living in the days of Christ with his present improved and comfortable existence. Refer to man's almost total lack of care during illness, or when injured, or disqualified for work for any reason, during the age in which bible history was written, and then look at our hospitals, the efficiency of therapeutics and surgery, and other modern treatment of people in mental or physical distress. Then go and hear a sermon, or a talk on methods of salvation, and you will be reminded of the days when man travelled on foot, ate and drank very much like a savage

being, was cast out when demented, and was nailed to a cross for capital punishment. There has been no marked improvement in church methods of reforming sinners. It is true that man's genius has added other means of creating an interest in divine worship by inventing new and better musical instruments to be used in church music. Christian science, also, has added another feature to the scriptural admonitions handed down by the Redeemer, in which Christ's supposed method of healing by means of the divine mind is its chief argument. Otherwise, we must either go to heaven or hell, in accordance with these semi-civilized religious ideas.

According to man's best modern, practical information, there is no proof of either heaven or hell. If there is a heaven, there should also be a hell. God would not send a good person to heaven, as a reward for right living, and let the wicked man go scot free. That would not be dispensing justice. But there must be a method by which man may work out his own salvation, just as he would acquire knowledge, and that is by the use of his mentality. Go over the reasons why the Creator endowed man with a superior mentality, once more. All vertebrate animals possess the five senses, touch, taste, sight, smell and hearing, and exist by their use. Man, as a vertebrate, also was endowed with these senses, and in addition to them he was given a sixth, or super-sense, which enables him to think, invent and perfect useful articles, and to prepare himself for immortality.

Preparing for immortality, then, is like learning arithmetic, or acquiring knowledge of any kind. It is like inventing useful articles, and is a mental operation. Man, in the day of Christ, was not as well developed mentally as he is now. He could not think as clearly, and his ideas of religious justice and mercy were crude and rudimentary. Man now seeks a practical way of reaching immortality, without resorting to a belief in the supernatural. He de-

sires to prepare himself for that blessing by a means that will conform to his present good common-sense methods of doing things. Man wants to discard unnecessary adjuncts to religious conversion, and get down to plain, ordinary facts. That method of reaching salvation must be by mental development. How that development may be most successfully accomplished is what man wants to know.

PROPOSITION NUMBER THIRTY

THAT PRAYING FOR THE WELFARE OF THOSE WE LOVE, OR FOR PEOPLE IN DISTRESS AND IN NEED OF ASSISTANCE, IS A BEAUTIFUL, COMMENDABLE CUSTOM THAT DESERVES TO BE PERPETUATED. BUT IT IS LIKE PRAYING FOR RAIN, ABUNDANT HARVEST, WEALTH, HONORS, OR ANYTHING ELSE OUTSIDE OF OUR OWN INDIVIDUAL ACTIVITIES. THE PRAYERS WILL NOT BE ANSWERED

NATURE has barred us from assisting fellow mortals except by our own individual efforts. Our supplications for public welfare, or for the relief and well doing of others, cannot be answered, because there is no personal God to whom we may address our appeals. Were there such a God, our prayers would not be necessary. A good, just, merciful personal God would not allow His children to suffer, or require His protection. It would not be possible for a personal God, capable of creating the universe, and a world like ours, to be blind and deaf to the appeals of a suffering people. We are told to ask and we shall receive. That is not comforting advice when a world is deluged with blood, and there are broken hearts and sorrow in almost every household. A merciful personal God, such as we read about in the bible and other religious literature, would not wait until the house burned down before He began to shower water to quench the fire.

It should not be discouraging to learn that our prayers for the welfare of others are not heard and answered. Public prayerful entreaties for the benefit of our fellow kind arouse human sympathy and support for them, and in that way bring to them needed relief. Supplications for the welfare of loved ones, when we know of their being offered, increase our affection for them and incite us to

respond to loving efforts to aid them. Prayerful supplications for any good purpose create and increase desires in the mind of the supplicant for well doing, and in that way are effective. Were we not so confiding, sympathetic and hopeful, our confidence in God's power to assist us would have long since have been shaken. Think of the countless, limitless numbers of prayers each hour and day that are speeded heavenward for relief from our numerous troubles. Not one of them is answered by either the personal God or the great Redeemer. Ask your own mentality for reliable proof of such divine succor. There may have been an occasional coincidence, but there is no valid proof of the relief by divine assistance.

There have been instances when people prayed for material benefits and apparently had their prayers answered. But the benefits were not bestowed either by divine influence or by direct command or inspiration. The prayerful appeals aroused the mental activities of the supplicants, and caused them to put forth vigorous personal efforts to secure the object of their desires. Prayers arouse mental efforts and assist us in gaining strength and opportunity for the accomplishment of laudable undertakings.

Prayers for public relief or material welfare could not be directly effective, because the relief or welfare must result from human efforts. We cannot pray a house into existence, or a loaf of bread into an oven. We cannot pray life into a dying friend, or stop a river from overflowing its banks. God does not voluntarily do these things, and we must not expect our prayers to act as a command. We may by individual endeavor speed up nature's methods, in such fields of activity as we control, and improve her products to a remarkable extent. But we cannot change the coming of the seasons, or alter the furies or tranquilities of the elements. We could not stop the earth from traversing space, or prevent the stars from twinkling, by prayer. It would be as easy to do these things by praying for them

as it would be to increase the physical comforts of a fellow being by prayer alone.

Prayer has been the lever that has uplifted mankind from a brutish state to our present intellectual condition, but this great moral development was accomplished by mental, individual efforts, incited by prayer. Church prayers, ceremonies, rituals and associations have done much to promote this moral and mental human welfare, but their assistance was derived by inspiring man to pray for himself, and not by any direct control of God's influence.

God does not create church organizations, or influence or govern them in any way. Were that not so, there would be only one church and one form of worship, and that would be God's church and God's method of worship. It must be apparent to people who give the question careful thought, that the only requirement essential to salvation is a mentality that will not prompt wrong doing. Wickedness, in any form, is a destructive agent. It either works havoc to the welfare and happiness of others, or impairs the mental and physical health of the wrong-doing person. We are told that to be saved, and rewarded with eternal life, we must become worthy. There is no way to render us worthy except by regenerating our mentalities. Nothing else causes us to do wrong. The mentality influences our thoughts and deeds for wrong doing. There is no other cause. We could not steal a coin or take a drink without mental effort. If we are to be reformed it must be by changing our mental control. If the mentality has been influencing us to do wrong, we must seek another and better influence. Prayer will upbuild that influence and change our mental control. It can be done in no other way than by individual mental effort. We must pray for our own welfare. Regeneration may only be accomplished by the development of a more desirable brain cellular control.

PROPOSITION NUMBER THIRTY-ONE

THAT THERE ARE SEVERAL VERY GOOD REASONS WHY MODERN
PEOPLE DO NOT BECOME ENTHUSIASTIC CONVERTS TO THE
CHRISTIAN AND OTHER RELIGIOUS ORGANIZATIONS

THERE is no actual knowledge of the existence of a personal God, such as many people worship, although there could be no possible denial of the wonderful creations of a Supreme Deity. We are each and all of us evidences of His handiwork, and our earthly possessions, including this world, are the results of His beneficence. It is not the doubt of a Divine Influence, or Creator, that causes many persons to be skeptical and lose faith in the present religious beliefs. It is the lack of information concerning the existence of a personal God, and the positive knowledge that we are not guided, controlled, and made happy and contented through the medium of His influence, that creates unbelievers.

The proof of the cause of this growing unbelief may be found in the history of church organizations, and in their present dissensions, differences and lack of cohesion in spreading their doctrines for universal welfare. Each and every one of the great religious organizations owes its existence to an early career of violence and bloodshed. They became wealthy, powerful and influential through years of warfare and countless deeds of rapine, ruin, lust, slaughter, slander, death and destruction. In this day, church organizations are fighting each other by peaceful methods. Money is used instead of weapons, to carry on the work of proselytism. The christian churches are sending missionaries to China, India and other oriental countries to convert mohammedans, brahmists, buddhists, confucianists, shintoists and other oriental religionists. These people are designated as infidels by followers of the christian faith, and

for that reason are not to be permitted to seek salvation in their own way.

There are also dissensions among the christian church organizations, and a number of them do not recognize each other as true worshippers of Christ. All of the various organizations employ different rituals, forms of ceremony and articles of faith, although each of them accepts Christ, the Son of God, as the Redeemer, to whom their prayerful supplications should be addressed. It is not difficult for an applicant for church membership to find an open door in a christian church, but it would not be an easy matter for him to secure admission into some of the churches, were he a vagabond and really needed reformation.

Church dissensions and differences do not represent the most important reason why there are so many unbelievers and backsliders among the world's vast population. There are enough various religious beliefs to satisfy the demands of any person, regardless of nationality or grade of intellectual development. There is a religion for everybody, from the idol worshipper up to the latest type of money idolator. But the person who cannot be caught in the network of world-wide religion, notwithstanding the most strenuous efforts, is the red-blooded man or woman who exists on exhilarative pleasure. These peculiar people enjoy a good time, where their desires, appetites and animal propensities may be gratified, and their pleasures may be allowed to run to the limit. They are usually vigorous in health and physical activity, and they delight in every sensation and emotion that speeds up the red blood in their veins, and causes it to thrill them with an undefinable exultation. To such people God is almost too infinitesimal to attract attention. They do not usually think of Him, until lustful and other desires have sapped their energies, ruined their health, and practically turned the red blood into water. Then their complaints go forth for salvation.

The conversion of man from an animal to a true type

of manhood has been slow and difficult. Had the effort been controlled by supernatural power, it possibly might have been more successful, but it was projected, guided and controlled by man-power, by man's upgrowing mentality, and in no other way. There would have been no religious wars, no dissensions and differences in religious beliefs, no backsliders, unbelievers and unworthy people, had the development of man been controlled by divine influence. The very fact that man pictures God as an image of himself, and as a ruler seated on a heavenly throne, sorting out the good from the bad, should be convincing evidence that man is mistaken, and that the churches are wrong in supporting such a ridiculous interpretation of a Great Creator's duties. Church preaching, teaching and other methods of inculcating religious doctrines and thought need as much reformation as do the people whom religious organizations are trying to proselytize. Men and women, as a rule, need and are anxious for salvation, but they also want to see fact, and satisfactory results. A convert cannot be purchased by an alleged promise of heavenly grace, any quicker than a piece of property could be sold to him without giving him a title. The older the world grows and the more mankind becomes experienced, the greater is the need of fact, reliable information, and sound argument in religious, as well as in business activities. Some people believe in praying before the pictures of saints for certain earthly rewards; others look upon such a practice as image worship. Other people expect God to look down on them and smile, whenever they throw a penny into a blind beggar's cup. Charitable people help the unfortunate and feel happier for having done so. It's the way we look at things that makes the difference. Worshipping God, saints, or idols will not bring earthly reward. When we pray for strength to do right, to think right and to see right, we will be benefited, because a desire for right doing will be developed and strengthened. It's the way we pray that causes us to become better men and women.

PROPOSITION NUMBER THIRTY-TWO

THAT THE USE OF GOOD COMMON SENSE IS ESSENTIAL TO
SUCCESS IN ALL UNDERTAKINGS, AND AS THAT
ATTRIBUTE IS A CREATION OF MENTAL TRAIN-
ING, STRENUOUS EFFORTS SHOULD BE
MADE TO SECURE ITS DEVELOPMENT

AN ability to make use of good common sense is invaluable, when its worth is considered as a means of promoting personal and public welfare. The story of what man might do successfully were his activities controlled by common sense, would fill many books with interesting reading. What he could not accomplish without the aid of common sense, would keep all of the printing presses of the country busy, were the information published. It is a waste of time to discuss what may be done through the use of common sense. We all feel the need of it, but most of us find that the fount that supplies it, the mentality, has run dry whenever a demand is made for its use.

Common sense, or the mental influence that causes us to exercise good judgment, is a product of mental training. It is within the reach of all who seek it diligently, and who are willing to practice self-denial until its development is assured. Lavish, extravagant methods of living, high-toned ambitions for social honors, and showy garments should be tabooed when learning the use of common sense. It is always advisable to associate with reputable people, and to dress neatly, and stylishly, when an income will warrant it. Common sense approves of such methods. But when it comes to squandering the products of gold mines, oil wells and other big income-producers for the sake of gilding over an unsavory reputation, common sense will instantly rebel. Common sense is a good, square fighter. It abhors

aristocracy and frowns at snobbishness and people who sneer at the lower classes. Common sense prompts good judgment in causing everything in existence to thrive and create prosperity. It fills our pockets with money, our fields and storehouses with plenty, our mills and factories with orders and busy working people, our stores and business houses with customers, our homes with happy families, and everything else with the comforts and joys of the fullness of life, except our jails and courts of justice. One ounce of common sense is worth more to humanity than all of the world's treasures.

Common sense is a mental attribute, and must be acquired by the same means employed to upbuild right doing. The task will prove to be strenuous and wearisome, and common sense must be used to fix itself in a mentality. The process of acquiring common sense and other worthy attainments has been described, several times, in this volume. Vigorous mental effort must be used to put down and overcome influences that prevent common sense from asserting itself as a dominating mental factor. That effort means the development of brain cells to control the mentality for right doing. The use of common sense is nothing more or less than right doing. If good judgment is used in all of our activities, that is common sense, doing right. Prayers for right doing create and strengthen a desire to do right. They develop brain cells for that purpose. They establish and keep active mental control for right doing, and by means of that control we are enabled to use common sense.

Through the use of common sense, we shall be able to discriminate between the good and bad methods of religious conversion. That means much to those who look with hopeful eyes toward immortality. We are told that none but the worthy will be exalted. Common sense approves that assertion. Fitness for immortality should govern the selection. But what condition will be considered worthy? Shall

the candidates be rendered fit by religious ceremonies and church membership, or shall it be from mental purity? If by church membership, to what religion and church must they belong? Common sense would decide against church membership and ceremony. It would be impossible to whitewash sin and cause it to pass eternal judgment. It also would be an injustice to select one church and religion from many similar organizations and give it the keys to heaven. Mental purity, a mentality controlled by cellular influence for right doing, must render us worthy of immortality. Common sense so decides. Also, that man must fit himself for the final judgment by his own individual mental efforts.

PROPOSITION NUMBER THIRTY-THREE

THAT MAN SPENDS TOO MUCH OF HIS TIME IN WASTING
MENTAL EFFORT IN FREAKS OF IMAGINATION, OR WHEN
INDULGING HABITS THAT RESULT IN MENTAL INJURY

WE worry about fancied troubles, or about contingencies that may never occur. It is bad enough to be compelled to face real difficulties or dangers when they come, and for that reason we should preserve our mental poise and strength until our efforts are needed. Borrowing trouble is like dealing with a pawn shop. The more trouble we borrow the less ability we will have to meet emergencies. Many people have died from the habit of borrowing trouble, and in most cases their friends have had to pay the undertaker. Borrowing trouble is a habit acquired through that freak of mental wandering, the imagination. Death would be a welcome relief to the hypochondriac who is always about to die from fancied disease. The man who is in debt will not pay his creditor by worrying about it. The manager of a business enterprise that is losing money will not devise means to stop the loss by wringing his hands, in a state of frenzy. The girl who has had a tiff with her lover will not win him back by crying her eyes out in hopeless despair. There is always hope to buoy up our energies, and incite us to greater efforts in times of distress, if we do not frustrate it by worry. Ninety times out of a hundred we worry about nothing. Our troubles are fancied, but the injurious effect on our mentalities is real. Brain cells are not steel or adamant. Too much and too constant activity in fretting over trouble, fancied or real, is like playing a fiddle on one string. The nerve or brain cells actuated by worry will become uncontrollable. That means either a nervous breakdown, or a sanatorium for the half crazed person.

The remedy for worry, or any other bad habit that has become fixed and seemingly implacable, is a change of mental control. The worry habit, and other injurious influences, are mental developments, brain cellular creations. They are mental activities caused by a partial loss of mental self-control. They are a mild form of mental breakdown, which may result in something more serious. Insanity results from a total loss of mental self-control. When bad habits control our thoughts and mental and physical activities, we are bordering on the verge of madness. There is only one cure for such a condition, and that is the development and upbuilding of a control to supplant the activities that cause our mental distress. The surest and most speedy way of changing an objectionable mental control, is to go down on our knees and pray for it. Changing thought and impulse means mental regeneration. Prayer for that purpose is the best panacea.

Going down on our knees to pray for mental strength to overcome bad habits, or influences that cause wrong doing, may seem unnecessary to some people. It would not be essential, could we submit ourselves, body and soul, to the prayerful effort. Under ordinary circumstances that cannot be done. The fact that we kneel in submission has its influence in causing our supplications to be earnest and sincere. We do not, or should not, pray for the purpose of uttering words. Such a prayer would be no better than singing a song. We pray to create and stimulate a desire for right doing. We pray to upbuild a mental control to cause us to think differently, act differently and become good, sane, right-doing people. Unless better and more desirable brain or nerve cells are developed by our prayerful efforts, there will be no change in the mental control that causes worry, bad habits and other wrong doing. Singing, reading prayers, or mumbling words are not rapid and effective methods of brain cellular development. There must be energy, earnestness, devoutness and sincerity in

our prayers for strength to overcome our troubles. We must give the prayer all the mental strength we can muster, if we expect it to be efficacious. It is a question of mental effort for mental upbuilding. That means brain cellular development to acquire a sane, mental control. Insipid, half-hearted prayers will not accomplish that purpose.

PROPOSITION NUMBER THIRTY-FOUR

THAT INDIVIDUAL EFFORT IS NEEDED TO FREE THE WORLD FROM ITS MISERY AND DISTRESS. NO MONEY, NO UNIVERSAL CAMPAIGN IS NECESSARY TO BRING ABOUT THAT GREAT REFORM. IT MAY BE ACCOMPLISHED BY INDIVIDUAL SELF-REGENERATION

TAKE a community as an example, and cause each member of it to cultivate a desire for right doing, and to abandon habits and inclinations that are injurious to self and detrimental to the welfare of the community. Could there be such a thing as poverty and suffering, where every person is trying to do right and conditions are normal? Greed, misdirected ambitions, bad habits, ignorance, desire for wrong doing, and mental dullness are the cause of our worldly troubles. Individual effort, rightly directed, would quickly overcome these mental afflictions, and upbuild happiness and contentment. We should not forget that all right and wrong doing results from mental conditions. Right doing will emanate from a mentality controlled by good influences, and wrong doing is the creature of a mentality under evil control. The mentality is the source of all thought impulses, acts and deeds, good or bad. We will not do wrong if our mentalities are dominated by a desire to do right.

Most people think that it is the other fellow who needs reformation. They never read their own records until, during an illness, they begin to be anxious about what might happen. When the doctor has assured them that they will not die, this time, the worry is over. A return to health and vigor enables them to start out again in worldly activities, and they soon lose sight of the devil and his satellites, who stared them in the face while they were under the doctor's care. It would make a great difference with

humanity if every person would try to first reform himself, before devoting his time to the welfare of others. Self-regeneration, rendered effective universally, would clean up every slum, every nest of ignorance and vice, and every evidence of war and conquest now in existence. Think what a wonderful change self-reformation could create.

The world would always be beaming with mental sunshine, no matter how many storms the elements might bestow. There would be no bankruptcies, no need for credits and no attempts to defraud. The money now spent in vice and follies, or to gratify pampered desires, would be used for sensible, beneficial purposes. Our schools would be overflowing with scholars eager for learning, and fond parents would long for more children to enjoy the world's abundance. There would be no more family quarrels, no more feuds or unjust conditions that cost human life. Our insane asylums, and others for the poor and homeless, would be put out of business, and there would be no dependents except those poor in health or otherwise rendered helpless by physical infirmities. Even our death reports would cease to worry us, for right living, right thinking and right doing would cut down the sick list, and greatly prolong life.

If readers could realize what great benefits might be derived from universal self-regeneration, they would organize clubs and advocate it in every community where its principles could be understood. Self-regeneration means the attainment of a sane mental control. It costs nothing but mental effort, and is the quickest method of acquiring health, comfort, peace of mind and happiness that rests within the ability of mankind. Self-control nearly all persons claim to possess, but a history of their deeds and misdeeds would convince them to the contrary. Self-regeneration, when realized, would cut out the mistakes of life for which the individual was personally responsible, and cause him to be a clean, reputable citizen. Self-regeneration may be accomplished when the person has fitted himself for right

doing. Try the method explained in this volume. It will bring, if persisted in, all the comforts, joy and blessings that a sane vigorous mentality is capable of bestowing.

PROPOSITION NUMBER THIRTY-FIVE

THAT THE USE OF THE DIVINE MIND IN CHRISTIAN SCIENCE HEALING IS A DELUSION. SUCH AN INFLUENCE PURPORTING TO COME FROM GOD HAS NO EXISTENCE. THERE IS NOT NOW, AND NEVER HAS BEEN, A DIVINE MIND SUBJECT TO THE DEMANDS AND USES OF HUMANITY

THERE is not now and never has been, nor could there possibly be, such a thing as the divine mind designated and advocated by Mrs. Eddy and christian science healers. Could the divine mind be in existence, it would not be especially devoted to science healing, and remain under the control of licensed healers. Our definition of the term mind is that it is a human, rational faculty, or understanding, or intellect. God, the Creator, may have a mind fashioned and used according to Mrs. Eddy's ideas, but no human being has ever solved that mystery. God's presence and existence may only be known by His creations. He has never healed the sick, or bound up the wounds of injured mortals. He has never rescued the fallen, or brought relief to the hearts of the afflicted. God, the Creator, is everywhere in the vast and measureless universe, and His work may be seen, admired and enjoyed in every living and inert earthly creation. But we know nothing of a personal God, or the divine mind, or its miraculous healing power.

When considering the ability of God to heal the sick, or to alleviate afflictions of any kind, or to banish sin, suffering and sorrow, we should remember that He would not pass one sufferer by to heal another at the request, or prayerful demand, of any mortal. Christian science healers claim that they heal disease by absent treatment in the same manner Christ healed the centurion's servant, when not present with the patient. Christ may have done what

God absolutely does not do, but it does not follow that christian science healers possess the wonderful power with which Christ was endowed. Of one thing we may be sure, Christ did not charge a fee for his healing.

There is no secret or unknown principle employed in christian science healing. Nature, stimulated by the mental efforts of the patient and assisted by the encouraging advice of the healer, does more to bring about a restoration to health than medicine could do in some kinds of afflictions. Remember that the mentality or mind is the seat of all of our troubles. Good health depends largely upon proper and effective mental activity. Faith in a treatment, and confidence in our own ability to overcome an affliction, will in many cases accomplish a successful result. Science healers invariably endeavor to inspire that confidence in their methods of treating patients. Also the thought that there is no such a thing as disease will do much towards relieving the mind of its burden of anticipation of greater trouble. That is as far as christian science goes toward healing disease. The divine mind treatment is a delusion, purposely intended to create a favorable impression concerning this apparently new mental science. God has nothing to do with it or its method of healing. He could not and would not endorse the advertising and use of His name and mind for money-making purposes. If God were guiding and controlling human affairs, especially those of the afflicted, they would be under better management.

As a matter of fact, christian science is nothing but a theory. The divine mind has no existence. The argument that disease and sin are mental impressions is ambiguous and faulty. Take a mind that is weakened by excesses and harmful indulgences. The weakness is not a mental impression. Let murder be committed. Is the murderer sinful, or is the deed a mental impression? The argument used by scientists that the divine mind corrects mental impression, and heals sin and disease, is erroneous and misleading.

Christian science cannot restore life, or heal cellular and physical organs that have lost their power to function. Christian science cannot reform a criminal mentality, or reclaim a drunkard without depriving him of liquor. Christian science cannot remove and heal cancerous or tubercular afflictions, or cure any disease that nature would not control were it given opportunity and time to do so. Christian science will not restore sight, or cause the deaf to hear. It will not remove deformities and make them sightly. It will not lessen pain, or cure chronic rheumatism. It will not heal brain lesions and restore paralytics to activity. It will not even cure a corn or an ingrowing nail by mental treatment. Then what is christian science good for? To delude some people into thinking that it is an easy stepping-stone to heaven, and also a saving in doctor's bills.

The reason why christian science cannot heal disease is because it is impossible for it to reach the mentality of the patient except by means of the five senses. What God does not and will not do, man, with his limited ability, must not expect to accomplish. The only way for christian science to treat a man for healing purposes is through the senses of touch, taste, sight, smell and hearing. That fact has been fully explained in this volume, but to still further impress its truthfulness on the minds of readers let them try an experiment. Shutting one's self up in a dark room free from noise. or outside interferences is not a pleasant experience, but it will convince any person that no influence, christian science, supernatural, or otherwise, can disturb or control the thought or physical activities of the prisoner. The divine mind will prove to be a fallacy after careful, thoughtful investigation. Science healing by extraneous influence is a deception, and every other claim for outside mental control is sheer and unqualified nonsense. There is this one commendable, redeeming quality about christian science. It advocates clean living, temperate habits, good, worthy citizenship and progressive and enlightened condi-

tions. Christian science has no direct healing power, and the good it accomplishes through alleged healing results from the influence for self-healing it exerts on the patient. Also, there is more or less curative influence in the thought of the patient that he is being restored to health by a power that purports to come from God, or the alleged divine mind. Every patient is told that Christ exercised that same power or influence, when performing the scriptural miracles.

Note the helplessness of a deaf, dumb and blind person to communicate with his fellows except by means of the sense of touch or feeling. The organs and sensory nerves that control the ability to hear, speak and see are useless and cannot be made to arouse mental activities, and in consequence the person is deprived of every method of communicating, or of receiving communications from outside sources, unless the mental activities controlled by the sense of touch or feeling are called into use. The divine mind, should there be such a thing, must necessarily create mental activity in the mind of the patient before healing could be accomplished. The only way that activity may be aroused is by the use of the five senses. It is absolutely impossible to reach the mentality and arouse its activities extraneously in any other manner. Were a deaf, dumb and blind person deprived of the sense of touch or feeling he would be dead to the world, so far as mental activity awakened from outside sources is concerned. It would not be possible to communicate with him. If the knowledge of that fact does not convince readers that christian science healing by absent or other treatment, telepathy, and other thought transference processes are not deceptions, they must be unconvincible, and incapable of being satisfied with what must be acknowledged as irrefutable proof.

PROPOSITION NUMBER THIRTY-SIX

THAT MAN SHOULD LEARN TO DO HIS OWN THINKING, AND NOT ALLOW OTHERS TO CONTROL AND INFLUENCE HIS CONDUCT, FREQUENTLY AGAINST HIS BEST INTERESTS

WHEN the fact is better understood that every individual, of both sexes, is an independent and distinct unit in human life, we shall learn to think for ourselves, instead of allowing others to do our thinking. There always will be times when expert advice or counsel is needed, but on general propositions concerning personal affairs we should learn how to protect ourselves when dangers threaten our welfare. Self-reliance, good judgment and an ability to see things as they should be seen become questions of habit. When we cross a crowded street, where there is danger of being run down and crippled, or killed, we are self-reliant and watchful. The same watchful care to protect our personal interests throughout life should also be exercised. We are provided with mentalities for that purpose, and they should be developed and made useful.

It is a law of nature that the weak must succumb to the strong. That inevitable result may only be avoided by seeking mental strength to meet emergencies. Strong minds provide the necessary strength, and they are absolutely essential to success in life's battles. There never has been the time when brute strength finally won the victory over mental force, and when it comes to a contest between mind and matter, the mind invariably becomes the master. Weak minds may be strengthened and made more serviceable, but they will not acquire knowledge except by study and strict application of studious methods. A knife may be sharpened and made ready for better use, but it cannot be serviceable unless there is something to cut. That is precisely the situ-

ation in which a weak mind finds itself when reinforced by mental vigor. It then must be given opportunity to acquire intellectual strength.

There are a number of reasons why minds, or mentalities, are weak, but usually it is because they lack driving force to impel them to become active and vigorous. Oftentimes excesses and bad habits weaken the mind, or the weakness may have been inherited, but unless the cellular development has been impaired, or disease has injured the brain organism, there is a way to invigorate the mentality and cause it to be made more serviceable. The process of acquiring that mental vigor is the same employed to overcome bad habits, or any form of wrong doing. Right doing is the synonym of mental vigor. To do right lends strength to the mind. To do wrong weakens it. The way to strengthen a mentality and give it mental force and vigor is to pray for strength to do right, to think right, and to live right. That is equivalent to praying for mental vigor.

Prayer is a mental exercise. It creates mental activity for right doing by strengthening and upbuilding a desire to do right. The mentality controls our physical functions and causes us to do either right or wrong. We are guided in no other way. There is no supernatural influence to control our thoughts, acts or deeds. We are actually, entirely our own masters, so far as our mental activities are concerned. We do right or wrong in accordance with our brain cellular development. When controlled by desires for wrong doing, the only way to learn to do right is to adopt the prayer method of developing brain cellular strength to upbuild a desire for right doing. In due time that desire will dominate the mentality and cause us to do right. Praying to do right is a system of mental training for self-regeneration. It is a system of invigorating the mentality and causing it to inspire thoughts and deeds of right doing. It is the quickest and surest way to strengthen a weak mind, and cause it to become useful to its possessor.

Too much stress cannot be placed on the importance of prayer as a mental stimulus for right doing. It does not invoke divine protection from an extraneous source, because there is no such thing for humanity during mortal existence. There is no supernatural power that guides, controls and protects us. Our mentalities cannot be inspired by divine, or other outside source, or influence. We are not of spiritual existence, but are animals of a superior order, or species. The Creator has fixed our mental and physical status, and no act of ours can change it. We may yearn for a spiritual life and aspire to an immortal existence, but we are bound by earthly ties to our present condition as vertebrate animals, constituted of flesh, blood, bone, sinew and cellular tissue. Our means of existence is precisely the same as that of the higher types of animal life. We procreate, are given birth, and during life are subject to the different changes and vicissitudes incident to other animal existence.

Our mental training is the only means we have of acquiring information and knowledge, and everything we know or possess is attained by mental endeavor. Nothing comes to us unsought, except it be an endowment, a gift, or a penalty for indiscretion. We owe nothing to supernatural influence, and never have been benefited thereby. We have our own individual lives to protect and control, and our own salvation to accomplish. That must be done through the guidance of our individual mentalities.

Mental training to us is like a compass to a mariner. We are guided by the nature of our training. If our mental control is wrong, we are sure to do wrong unless vigorous efforts are made to change the control for right doing. That is the object of prayer, of mental exercise to prompt right doing. Prayer develops cellular force for right thinking, right living and right doing. Cellular force is a creation of the mentality, and results from the development of brain and nerve cells. The nature of this force is either our heaven

or our hell here in earthly existence. It causes us to be either angels or demons in act and disposition, and no power but our own efforts can avail to rescue us from the latter condition. Prayer alone is the agent of our salvation, and prayer also will strengthen our mentalities, and cause them to become more useful. At the beginning of the work of mental regeneration by means of prayer, it will be found that the undesirable as well as the good influences will be strengthened. That is the natural result of any form of resuscitation. But the mental regeneration will be successfully accomplished if the prayers for right doing are continued. There could be no other result.

PROPOSITION NUMBER THIRTY-SEVEN

THAT MAN SHOULD NOT USE HIS MENTALITY IN SUCH A WAY AS TO CAUSE HIM TO ACQUIRE A REPUTATION FOR BEING WHIMSICAL OR IMPRACTICAL, NOR EMPLOY IT IN DEVELOPING A USELESS, IMAGINATIVE DISPOSITION

THE mentality or mind is created or upbuilt according to its various uses. Heretofore, these uses have been designated as mental training, which really is the proper expression. An idler or a person who wastes his life may possess a fully developed mentality, but it is more than likely that he lacks mental vigor, owing to the faulty manner in which his mentality was developed. Idleness is not a disease, it is largely a habit. Were the person who is controlled by a desire to rest continually put into a treadmill and compelled to work for several months, he would overcome his slothful habit. Gentlemen of leisure are not usually born idlers. Had these men been reared in poverty, most of them would have made good work hands, or toilers at an occupation that compels physical exertion. It is often a great misfortune to be born rich. What might have been good mentalities, properly developed, have been misdirected by a life of idleness and pleasure.

It should be explained that a mentality does not develop itself. Our lives are not forecast, as is generally believed. We are not creatures of fate, although we inherit traits of character and physical form handed down by ancestors. We also inherit our brain cell organism, replete with myriads of cells, but these cells must be developed, and if the possessor allows them to go to waste, it is the fault of his mental training, and not because he did not possess the brain cells, fit and ready for use.

Another wasteful, harmful mental habit is day dreaming, using the mind to imagine impossibilities. The imagination

may be trained by mental effort to a wonderful degree. It requires nothing but mental effort to take the day dreamer to China or any other place in the world. Or he may be enabled to penetrate the center of the earth, and see vast deposits of diamonds, gold or other precious commodities. He may even go up in the sky and sit on the clouds, or do many unreasonable acts while day dreaming. But what does it all amount to? Day dreams, waste of mental energy, the cultivation of a harmful habit. That is the result of such a misuse of the mentality. Other freaks of the imagination are still more injurious. They enter into the realm of personal affairs. The imagination may see a dear friend compromising himself, and nurse the thought until it seems a reality, or it may fancy that there is a ghost under the bed and cause its possessor to be thrown into a spasm. Or spirits may come to dwell continually in a person's imagination, or he may see burglars and other unrealities by constantly day dreaming, and wasting mental effort.

All wastes of mental effort may be stopped by the same endeavor that creates them. Use of the mind means mental effort. The mentality, or mind, may be employed for either good or bad purposes. When used to develop harmful habits of any kind, then the mental effort is not properly directed. Learn to be practical in thought and deed. Learn to use the mentality rightly, and not for harmful purposes. Don't be a dreamer, or a crank. Put off desires to idle away a life, and learn to be useful to self, and to the world. Pray for strength to be practical, and to put down imaginative and harmful inclinations. Earnest, honest prayers will inspire mental vigor and banish harmful habits and desires.

PROPOSITION NUMBER THIRTY-EIGHT

THAT NO MAN OR WOMAN SHOULD BE PERMITTED TO MARRY
WHO IS MENTALLY OR PHYSICALLY DEFICIENT, OR
WHO IS AFFLICTED WITH A DISEASE OR
INFIRMITY THAT MAY BE INHERITED

THERE is no question but that the sins of the fathers may be visited on their children, also that children may inherit mental and physical deficiencies and infirmities that would make life a burden to them and to those responsible for their existence. Another cause for complaint is that drunken, bestial fathers, and immoral mothers, often bring children into the world who inherit the traits of their parents, and usually begin a youthful career of wickedness and crime. There would not be so many vile slums to disgrace humanity, if such marriages and methods of raising children were prohibited. It has often been said, "Why does God permit these things?" If we had a God who would permit such a palpable disgrace to humanity, He would not be worthy of recognition. But we have no personal God who is responsible for the sins and misdeeds of the world; therefore we should try to stamp them out ourselves.

Laws have been enacted in various states, forbidding the marriage of idiots, or mental defectives, but there is a difference between defectives and deficient. The mentally deficient person would be one who would have sense enough to court a hundred, but hardly enough mental ability to support a wife and family. A woman might be deficient, and become a slatternly, incompetent housekeeper, and an incapable mother of children. It is rather a strange freak of nature, that men and women who do not possess enough good sense to be graded as competent people, can procreate children.

Children born from parents who are either mentally or physically deficient, or who suffer from an inherited disease, are to be pitied. They enter life with a burden that must inevitably prove to be their undoing. Man would never breed defective animals. He could not afford the loss. But he would allow his relatives, friends, or neighbors to marry cripples, in mind or body, and then wonder why the public must support county asylums, where the children of these cripples may find homes.

Another cause for complaint is the example parents set for their children. A drunken, swearing father, or a frowsy, scolding mother, seldom realizes the truthfulness of the old adage "Like father, like son." Children cannot grow up in a household where there are domestic troubles without fixing them in their mentalities, to sooner or later be developed and made realities in their lives. A son will learn to smoke, or chew tobacco, and to swear and do things that daddy did. The daughter will become a scold and a slattern from habit. She has seen her mother slouch around half dressed and talking loudly, until she, too, has acquired the habit.

Parents should remember that children begin mental training at an early age, and every act, good or bad, that comes under their observation will make a mental impression either to furnish food for thought later on, or to be imitated. Mental training consists of what is learned by study, thought, observation, and of all else picked up by the use of the five senses. Children are quick to learn, and to them, at an early age, wrong doing has an equal value with right doing. Until old enough to understand the difference, children do not know right from wrong doing.

The right start in life is essential to the welfare of children. There is not a single thought or act in the life of a child, that does not result from brain cell development. The growth of their bodies and physical functions keep pace with the development of their mentalities. A child

advanced in years should not have an undeveloped mentality, nor can this be possible if the cellular functions are active and vigorous. That is one reason why parents should not marry unless they are normal, and not deficient in mind or body.

Teach children to pray. Give them to understand that prayer will guide them and cause them to become good men and women. A prayerful mother will raise desirable children. A prayerful father will always be a good example for his children to follow. Prayers will help and hasten the mental development of children. There will be no wrong doing unless there is cellular energy to prompt it. Keep that development out of a child's mentality if possible. Mental training for right doing will do it. Prayers to do right will exert a wonderful influence in developing a child's mind. It will enable the child to grow into adult life as a credit and an ornament to society.

PROPOSITION NUMBER THIRTY-NINE

THAT CONVICTED CRIMINALS SHOULD NEVER BE PERMITTED
TO RETURN TO PRIVATE LIFE, UNTIL THEY HAVE BEEN
AFFORDED OPPORTUNITY TO REGENERATE THEIR
MENTALITIES, AND BE IN A FIT CONDI-
TION TO BECOME WORTHY CITIZENS

A CRIMINAL commits crime, because he cannot help it. He is possessed with a mentality controlled by an influence that prompts wrong doing, and only the fear of punishment will prevent him from following his inclinations. Whenever a criminal thinks he will not be detected, he will commit depredations and prey upon the public.

Several explanations have already been made in this volume why the mentality is the man, but to apply the principle directly to the case of a criminal it will be repeated. A mentality consists of myriads of brain and nerve cells located in the brain organ, and they are connected with the nerve system that ramifies in every part of the body. This brain cellular organism is divided into centers, each of which has its particular function in influencing physical and thought activities. Mental effort develops and actuates the brain and nerve cells, and causes them to prompt thoughts, acts, deeds and impulses. The process of developing brain cells is designated as mental training, and it begins with infancy and ends with death, if the cellular organism is vigorous and active. There are two elements in every mentality, created by right or wrong doing. One of these elements is always in control. If our lives have chiefly been spent in wrong doing, in other words if our mental control has been created by thought and acts of wrong doing, our mentalities will be dominated by that influence. The only way the objectionable control may be changed

is to upbuild and strengthen a desire for right doing. Otherwise we will continue to do wrong. That would be our nature. It would be the promptings of our undesirable mental control.

A criminal will be a criminal until the influence that controls his mental activities is subjugated, on the same principle that the best protection from the bite of a rattlesnake is to pull its fangs. Readers will call to mind the many efforts made to reform criminals after they have been discharged from prison life, most of which were failures. A criminal is not like other human beings. His mentality does not always respond to acts of kindness. He is a criminal by nature, instinct, and inclination, and handling him with gloves, while in that mental condition, is like trying to pet a wolf. That does not mean that the mentality of a criminal may not be regenerated, and made to prompt right doing. The task would be difficult, and could not be accomplished, while the criminal was herded with other convicts in prison life. He would have to be given outdoor existence, where he could earn a livelihood and be in communion with nature. It would also be necessary to require the criminal to take up the prayer cure, heartily and earnestly, that a strong desire for right doing might become his constant and increasing thought.

Heartfelt prayer arouses desire for right doing. It is the only way to reach and awaken mental effort that will exert a beneficial influence over the mind. We pray to our better nature, to an innate power that uplifts our thoughts and upbuilds our hopes and desires for a better life. No prayer except that for self-benefit will be answered. We might pray forever for change in anything else in creation, and our prayerful efforts would be wasted. We could pray always for the safety and welfare of our fellow beings without benefiting them in any way. We are all creatures of nature.

It is difficult to convince church people that there is no

personal God, divine mind, or supernatural influence to control our thoughts and guide our acts and deeds for right doing. To substantiate their belief in this supernatural control they refer to the kindly acts and deeds of persons afflicted with a wrong-doing or criminal nature. Every person of mature age has undergone a mental training that developed both right- and wrong-doing brain cellularism. It would be impossible for an individual to exist in this day and age and be wholly and entirely wicked. We are all possessed with thoughts, tendencies and inclinations for both right and wrong doing. The proclivities of an animal nature prevent the creation of a saintly existence, and there must necessarily be a dual development of both good and undesirable mental tendencies. A criminal will therefore occasionally be controlled by worthy influences. It is the possession of this desirable mental control that gives hope of his ultimate reformation under favorable surroundings and conditions.

PROPOSITION NUMBER FORTY

THAT THE MYSTERY CONCERNING THE MENTAL DEVELOPMENT OF CERTAIN TYPES OF GENIUS, AND OF YOUNG PRODIGES, MAY BE EXPLAINED BY LOOKING UP THE TRAITS OF CHARACTER OF THEIR ANCESTORS

TRAITS of character, peculiarities of form, and other similarities of the mental and physical functions are inherited. It is supposed that we are human reproductions of those to whom we owe life. We are of animal descent. We were propagated and born in the same manner that all vertebrates come into existence. There is no difference. We may have inherited genius, or it may have been disease, or an infirmity. We are not so particular in breeding our own kind as we are when raising horses, cattle, sheep, dogs, hogs, cats or other domestic animals. Rare and well bred domestic animals bring good prices in the market. We raise and sell them, but as we consider ourselves beings of a personal God's choosing, we depend on His judgment in the matter of our own breeding. That is a serious mistake.

The brain organism, and every other physical organ and function, are handed down to us through the process of procreation. That process is precisely the same as the one used by the domestic animals, which we are so careful to breed from the best stock to be had. We are super-animals and nothing else, and are subject to nature's laws. There is no dodging that fact. We inherit animal proclivities, mental attributes, detrimental influences, and other traits of our ancestors, through the medium of our brain cellular organs. Domestic and other vertebrate animals inherit the five senses only, in connection with good or undesirable physical forms and functions. We inherit the five senses, and the physical forms and functions of the man animal,

also the sixth or super-sense, which actuates and develops the super-mental powers of a full-fledged human being. These powers are inherited in an undeveloped state, from our ancestors, at the time of our procreation.

The brain organism is the seat of the mentality, which controls the five senses used by domestic and other vertebrate animals, and also controls the physical functions, both of which enable them to thrive and procreate. This mentality is actuated by brain and nerve cells, in the same manner as that of a human being. As super-animals we inherit a brain organism consisting of more brain centers, and a far greater number of brain and nerve cells subject to development. There are brain cell centers for physical functions, for the use of the five senses, and for the sixth sense, that uplifts man from the condition of an ordinary vertebrate. The sixth sense, however, does not alter the nature of man's animal tendencies and proclivities, although if called into use the sixth sense will subjugate and keep these tendencies and proclivities under control.

We now come to the point where the cause for the appearance of people with great mental genius, and of youthful prodigies, may be explained. Both of these unusual developments of superior human intelligence owe their ability largely to their ancestors. A part of it, however, is due to the studious efforts of the surprisingly brilliant people. Traits of inherited genius do not always appear in successive generations. They may not be developed for several generations, and then will make their appearance. The brain cells that eventually are to render the possessor famous are sometimes inherited in an undeveloped state in the brain organism of an unlucky owner, and for some reason were not developed, but were carried by their possessor over to another generation. Mankind would never have made progress in mental development if this method of inheriting brain cell ability were not a fact. The brain organism is a physical function and is subject to inheritance

in the same manner as other physical traits are handed down from parents to children. This same law of nature gives us improved domestic animals, and it also applies to man.

The sixth, or innate sense, is the only sense capable of development by mental effort. We cannot increase the strength or sensitiveness of our sight, touch, smell, taste or hearing by prayer, or other mental application. The five senses are not subject to such treatment. It is the sixth sense, that dominates not only our mentalities, but all of our other functions. It enables us to memorize and acquire information and knowledge. It controls the use of our mentalities, and gives us power to think, study out problems of every kind, invent and devise improvements, carry on business enterprises, and do everything else that we do except to see, hear, touch, taste and smell. And these senses are under control of the sixth sense. Through the use of the sixth sense, we are enabled to subjugate desires for wrong doing, and to establish right doing as the dominating influence of our lives. Were it not for the mental effort aroused by this sense, and kept alive and active as a controlling power, we would soon drop back into the same bestial condition that governed the existence of pre-historic man.

It would be well to more carefully consider why the Creator endowed man with the sixth or innate sense. The endowment could not have been solely for the purpose of permitting man to develop himself into a demi-god with ability to take possession of the world and control it for his own selfish uses. Free from the influence of animal tendencies the sixth sense is capable of causing man to rise to the height of an extreme degree of intellectuality. All men of great genius have been devout in nature and practice. They have been disciples of a prayerful habit, and during that part of their existence in which their fame was upbuilt these men of intellectual worth abstained from indulgences that debase and ruin the mind. The germ of

mortal life bestowed on mankind unquestionably bears with it the stamp of genius and intellectuality. It distinguishes and uplifts man from the bestiality of an animal existence, and the proof of that assertion may be found in the fact that all other vertebrates are true animals in instinct, habit, intelligence and methods of living.

Look still further into the reason why man was endowed with the germ of intellectuality. All gross desires, base tendencies, and undesirable habits and inclinations are developments of an animal nature. They spring from habits and inclinations acquired through the promptings of the five senses, touch, taste, sight, smell and hearing. These senses control animal instinct and belong exclusively to vertebrate animal existence, of which mankind is a species. One of the duties of the sixth, or innate sense, is to subjugate man's animal tendencies when called upon to do so, and the only safe and sure method of employing the sixth sense to overcome these tendencies is to develop and upbuild it by prayerful endeavor. There are two other essential motives for upbuilding the sixth, or innate sense, aside from the banishment of the sin of wrong doing. One is the motive for restoring health to afflicted physical functions, and the other is the important and much desired preparation for immortal transcendency.

PROPOSITION NUMBER FORTY-ONE

THAT PROFANITY, THE USE OF SWEAR WORDS, IS AN INDICATION OF A FOUL, UNCOUTH MIND, AND ITS USE SHOULD BE ABANDONED

PROFANITY is not an unforgivable sin, or wrong doing. It really has no alarming influence on the character of the swearing animal, but it is an indication of his mental foulness, and obviates the necessity of a sign board warning people to keep away from the verbal profligate. Swearing, considered from the effect it produces, must be looked at from another standpoint. Oaths and foul language are a part of a mental training. A tendency for wrong doing may be inherited, but language and efforts at doing wrong are always acquired, in the same manner that verses from the bible may be memorized. Mental training does not consist altogether of acquiring knowledge, or of studying languages. It embraces the performance of every act, deed and movement, of every thought either memorized or spoken, of everything seen, heard, touched, smelled, felt or tasted. Mental training consists of the storing away in the mentality of everything done or accomplished. Life is the creator of mental effort, of mental training, and the senses promote or excite the activities.

The use of "cuss words," then, is only a slight episode in a career of mental training, but it is reprehensible, disgusting and objectionable. The same effort required in learning to use foul language could be applied to much better advantage by acquiring the habit of speaking politely, genteelly and like a respectable, acceptable person. People who lose control of themselves are most apt to use foul language. They seem to think that touching off the magazine that holds "cuss words" will keep them from otherwise exploding.

Kind thoughts and mild language will do more towards smoothing down mental perturbances than anything else. Brain storms and foul, vindictive language are detrimental to right-doing control. A wicked man who is demented will swear, and swear, and then keep on swearing, because he has lost ability to control the activities of his mentality. A man with a mentality acquired by right doing will never lose mental control. Wrong doing destroys mental control by impairing and perverting the use of the sixth sense, the attribute that raises man above the level of an animal. When a man's eyes see red, and he runs amuck, swearing vengeance on his fellow kind, he is crazy and has lost mental control. Such men are prone to use foul, objectionable language. Their mentalities indicate a life of wrong training.

PROPOSITION NUMBER FORTY-TWO

THAT HUMAN LOVE IS SUPREME WHEN PROPERLY DEVELOPED,
AND THAT IT IS MANKIND'S CHIEF BENEFACTOR.

WHEN NOT RECIPROCATED, LOVE BECOMES
A DISTRESSING TORMENT

THERE is no worse enemy to mental comfort and balance than uncontrollable love, and no worse foe to mental control than hatred inspired by a love not reciprocated and appreciated. When it comes to discussing the ins and outs of human love, there are so many peculiarities and so many degrees of sincerity in that indispensable emotion that it is difficult to find either a starting or a stopping place. Human love, in its first stages, is an emotion. It originates through the use of the five senses, and is stirred into action by some admirable characteristic of the object of the affection. Sooner or later, the emotion, when firmly fixed in the mentality, is known as love. There may be such a thing as love at first sight, but that is hardly possible. A young man and woman may meet and become immediately attractive to each other. After a time, they think it was love at first sight, but the affection had then grown to a reality, and seemed as if it had always existed.

Passion and desire have much to do with first exciting the emotions, and then in creating love. Passion and desire are animal propensities, and are part of the nature of almost every human being. Passion and desire belong to the procreative function, and when strongly developed are almost uncontrollable. Under such a condition, these propensities create great mental suffering and distress, both to their possessor and to the victims of their inordinate desire.

Love, calmly controlled and carefully trained, is the best and most satisfactory of mental developments. It is

a cellular influence that is subject to intense feeling, especially when not held under subjection. Love, reasonable, controllable, is an inestimable treasure. It creates happy homes, propagates wonderful, much valued families, is the cause of personal and public contentment, and prompts joy and happiness too blissful for description. These great boons to humanity, and for the good of the world, spring from the existence of true, unalloyed love.

There are other types of love, some of which are commendable, but none of them compare with the true love that knows no turning, no end except death, no sorrow that does not change to joy in the presence of its idol, no diminution because of separation, no suffering when privations intervene, and no fear that God will not approve it. There is a love principally kept alive by passion, that is real and commendable until misfortune interposes, when the possessor of the passionate love will seek another affinity.

Then, there is the all-consuming love, that incites jealousy and causes its victim to become partly demented, when excited by jealous apprehensions. Such a love would be both desirable and admirable if it could be controlled by reason. But that is not always possible. The excitable temperament of the possessor may not be controllable, or the insincerity and disloyalty of the consort may be the cause of the jealousy. In that event, the situation is truly to be regretted. No mental agony could be evoked that would cause so much misery as jealousy prompted by love. It is a mental hell turned loose for the time being. It is a torment too intense, unbearable and painful to describe. It is despair, temporary death to hope, and complete dejection, all consolidated and flung into the heart at one time. Such is jealousy.

There is a cure for all the tribulations caused by love, but no alleviation for love itself. Love is an attribute that should need no easement. It should stand forever in token of the heart's affection. What is life without love? A

mental desert without an oasis, a broad sea without a landing place, a long silence without a joyful awakening, a mentality without a kind thought.

The cure for unrequited love, for disappointments, jealousy, uncontrollable desire, disloyalty, lack of control, and other love afflictions is a change in the mentality. Love itself, when loyal and true, needs no change, but mental troubles growing out of lack of control require a panacea, which may only be obtained through the efficacy of prayer. Prayer will upbuild the mental control for right thinking. That is what love disappointment needs. Jealousy, dejection and similar love tribulations may be put into the discard by the mental strength to be found in sincere, earnest prayer. Pray for strength to do right and keep on praying, night and day, until relief is had.

PROPOSITION NUMBER FORTY-THREE

THAT PRAYERS TO SAINTS AND OTHER MORTALS, WHO HAVE DEPARTED THIS LIFE, WILL NOT BE ANSWERED. ONLY INDIVIDUAL SUPPLICATIONS FOR MENTAL AND PHYSICAL WELFARE WILL PROVE BENEFICIAL

IT HAS long been the practice of certain church organizations to recommend that members offer prayers to saints and martyrs for earthly rewards and benefits. There could be no harm in this method of seeking such favors, but there is no possibility of their being bestowed. That is an evident fact, or there could not be so much suffering, misery and wrong doing in the world. If God will not heed our invocations, how could we expect saints to do so?

Excuses are frequently made for God's apparent neglect to interfere with mortal affairs by statements that scourges, wars, and other national calamities are punishments for some great wrong, for which we are responsible. If a personal God could have prevented the existence of these wrongs, why did he not do so? Under the influence and protection of a Merciful, All-Powerful God, we should not be permitted to do wrong, either as individuals, or in combination as an army, or a nation. There is no personal God who overlooks and upbuilds our welfare.

Man has fought his own way upward from a state of barbarism to his present intellectual, civilized condition. The only help God gave to man was the endowment of a superior mentality, capable of finally overcoming man's bestial tendencies, inherited from his ancestors. Had it not been a divine provision that man should take care of himself, God would have created him as a perfect mortal being, free from the evils that now afflict humanity. There is no evidence in man's present life that he has received any supernatural benefits. If man prospers it is by his own efforts. If man sins, or does wrong, his own courts of justice punish him,

if the wrong doing is of a criminal nature. Man, from the beginning, has been his own free agent. He has implored many divine favors, and the only answer to his prayers has been the upbuilding of his mentality. There could be no other answer.

In connection with the continuance of the church custom of offering prayers to saints, there are other religious ceremonies which might be dispensed with, were it not for the good they do in arousing a sincere desire for self-betterment. Any church rite, ceremony or custom that awakens better thought and prompts an effort at right doing should be continued, no matter where it comes from, or what church organization practices it. Thinking right is the first step to doing right. The person who desires to do right will always find a way to cause that desire to become a reality. God endowed man with a mentality, that he might uplift himself and the world from bestiality and wrong doing. That is the answer to the question: Why does God neglect us in our many troubles?

We should banish from our minds thoughts and desires for supernatural relief from our troubles. We are our own lords and masters and necessarily must be our own saviors from a mortal existence of sorrow, suffering and wrong doing. Church associations will prove helpful, but self-regeneration must be had by our own individual efforts. There may be a heaven, where saints and martyrs officiate as assistants to a personal God in His distribution of mercy and forgiveness of sinful transgression. But no mortal of high or low degree in religious affairs has definite knowledge of the existence of a personal God, or of His heaven filled with angels enjoying eternal bliss. All such information is like the fable of the existence of Santa Claus with which we delude little children. We must look to a higher power than a personal God, for salvation and immortality. That Deity is the Creator of the universe and all of its belongings, including mankind.

PROPOSITION NUMBER FORTY-FOUR

THAT MAN DOES MUCH TO PREVENT THE ENJOYMENT OF A
LONG LIFE, AND THE FULL USE OF HIS MENTALITY

THE mentality is the man, and if the cellular organism which constitutes the mentality is strong and vigorous, the person possessing it will be healthy, free from physical troubles, and will live a long and useful life. There are a number of reasons why that statement is true. The mentality controls every organ and function of the body. The slightest pain, illness, movement, or lack of function of any organ is made known through the mentality. Should the mentality be weakened through the use of narcotics, tobacco, strong drink or excessive or unnatural indulgences, the bodily functions will suffer and illness will follow. Brain storms, and other forms of rage and fits of temper, are injurious to the mentality, and if persisted in will cause loss of mental control. The habit of overeating, and every other habit that causes ill health, are indications of mental weakness. Frequent indulgences will cause the cellular control and the bodily functions to lose their vitality, and finally end in developing disease.

People in the youth and vigor of life are prone to forget that the pitcher may be carried once too often to the well. There is a limit to the strength and vitality of brain cells, also of bodily functions. Sometimes, inherited weakness causes the danger point of a breakdown to be nearer. But, in any event, that breakdown must come sooner or later, either from old age or irrational indulgences. It is better to always keep in mind the one life-saving thought, never let a habit be made a mental fixture. Before we become invalids, or victims of mental and physical disorders, there must be a loss of cellular vigor in some part of our mentalities. It is true that the weakness may be inherited, but it was the result of overindulgence on the part of an ancestor, and the argument applies just the same. To avoid

a mental and physical breakdown, care should be taken not to allow habit to cause overindulgence. Excesses of every kind impair mental and physical vigor, and shorten the span of life.

The mentality, when normal, is the strongest, yet most sensitive, physical function connected with our anatomy. It is the fount that supplies us with life, vigor and strength, and keeps our other functions in good condition, when not overworked. It is the supreme element of human existence, and for that reason should be cared for as our most precious possession. But who ever thought of preserving a mentality? If a leg is sprained, or a tooth aches, we run to the doctor. If we have a pain, something must be done to alleviate the suffering. Nine times out of ten we have been mentally warned that these afflictions would come, unless means were taken to prevent them. It must be plain, then, that we should protect ourselves from the assaults of nature by not allowing detrimental habits to get control of our appetites, desires and other animal propensities, and also by keeping our mentalities strong and vigorous.

The question every self-respecting man should ask himself is whether or not he can afford to sacrifice his health, comfort, future hope of salvation and all else in life worth preserving for the apparent temporary enjoyment of bad habits and excessive indulgences. That vital query is worthy of careful consideration. It is easier to give up wrong doing in the earlier stages of that experience than it will be when life's energies and vigor have been sapped and weakened by harmful practices. A mentality cannot be successfully regenerated when its cellular tissues do not respond to mental activities. The old saying that "it is never too late to repent" is no longer applicable to human reformation. Long-continued overindulgence of any kind destroys the vitality of cellular tissue and causes mental and physical disability. The time to stop doing wrong is when we have mental strength and ability to do so.

PROPOSITION NUMBER FORTY-FIVE

THAT INTUITION, MENTAL INSTINCT, IS ANOTHER PROOF
THAT MAN'S INFORMATION AND KNOWLEDGE AC-
QUIRED FROM OUTSIDE SOURCES ARE ATTAINED BY
MEANS OF THE FIVE SENSES

MENTAL instinct, or intuition, as it is commonly known, is a feeling prompted by the five senses. Seeing a horrid object prompts a feeling of dislike. The sight of a beautiful person or thing causes the opposite impression. Hearing, touch, taste and smell each prompt similar likes and dislikes. The gentle sex is more sensitive to moods brought on by the senses. Women are more emotional and possess quicker and more acute perception than men. Whenever a woman's prejudices are aroused by the first appearance of a man, or an object that attracts her attention, it will be found on investigation that the opinion thus formed is not far wrong. Mental instinct is simply an opinion formed by an impression created by the five senses. It is a function that may not always be reliable. Prejudices and dislikes are ugly things to deal with, and when aroused great care should be taken to investigate them in order to avoid mistakes.

Mental instinct, or intuition, that creates favorable impressions is not so dangerous. But there are times when a handsome, clean-looking rascal, or an attractive, beautiful object, may be very deceptive until more closely investigated, when it will prove to be anything but desirable. There is a class of men who make it a business to prey on women susceptible to flattery and an attractive appearance. These men know that good looks go a long way towards convincing a woman that almost any kind of a business venture is profitable, or that the woman, herself, is wonderfully charming, provided she has money. Intuition, therefore, is

not always to be trusted, especially when there is either money or future happiness at stake. We were endowed with mentalities to be used to protect ourselves from flattery, deception, impulsive acts and other means of interfering with our welfare. Always think carefully, when intuition prompts an undertaking. Get at the facts before investing in an enterprise recommended by mental instinct.

PROPOSITION NUMBER FORTY-SIX

THAT THE MENTAL ACTIVITY KNOWN AS CONSCIENCE RESULTS FROM NATURAL CAUSES. IT IS NOT A SPIRITUAL MONITOR THAT WARNS ITS POSSESSOR OF HIS WRONG DOING AND FINALLY BECOMES AN INSTRUMENT OF MENTAL TORTURE BY PROMPTING THOUGHTS OF REMORSE AND PENITENCE

THE two elements of the mentality, for right and wrong doing, are always in conflict with each other for the dominating control, unless one or the other of them has attained a marked superiority. A man may be so good that he will have no conscience, or he may be so vile and unworthy that no murderous deed he might perpetrate would cause a thought of regret. It is only when the two conflicting mental efforts are more nearly balanced that the person possessing them will hear the still voice of the so-called conscience. That voice, or thought, is prompted by the mental effort inspiring regret for the wrong doing. Continued regrets for wrong doing will, in time, change to remorseful thoughts. Those thoughts then become a means of mental punishment. They will constantly harass the mind. Remorse frequently brings on insanity, when mental control is lost. Sanity means an ability to control the mentality by mental effort, and to reject thoughts that prompt deeds for wrong doing of every form and nature.

Uncontrollable fits of rage and passion, if persistent and frequent, will result in insanity, through the destruction of brain cellular tissues. Excesses such as the use of alcoholic drink and narcotics, sensual indulgences, greed for money and similar disorders often cause the loss of mental control through lack of cellular vigor. Extreme mental violence and agitation should also be avoided. A mind

that is subject to attacks of nervousness and excitement indicates a weakness that should be relieved. Injured brain cells can never be restored. Loss of the mind that results from such causes may never be recovered. The time to retain mental control and prevent insanity is before the crisis. When inherited taints develop and destroy brain cells, or when excesses cause cellular rupture, there is little hope of recovery from the effects. But there is always a chance of reforming a mentality when the brain cells are not diseased or injured.

Prayer is the means of certain mental reformation, if it is persistent, frequent, sincere and devout. Gross excesses may be restricted, bad habits dropped, injurious appetites curbed, violent tempers restrained, cruel natures eradicated, vile tendencies overcome, and every other form of wrong doing banished by prayer. That may seem to be an ill considered statement, a thoughtless proposition. On the contrary it is a fact easily established.

It must be conceded that man's mentality controls all his thoughts, desires, acts and deeds. He does not take a drink of water, utter a word, or perform an act of any kind that is not prompted by his mentality. The reason for this absolute, relentless domination is that man's brain cellular development is the seat of his mentality. The myriads of brain cells developed in the brain organ have been made active by mental training, to which each individual has been subjected during his life career. The cells thus developed prompt his thoughts, deeds and acts. They stimulate his desires and gather strength from the frequency of their use. These brain cells are actuated by mental effort. The man thinks, and the thought is often the father of the deed. The oftener a man thinks of doing a certain thing, the greater is his desire to do it, provided it can be done. All of man's thoughts and deeds are either for right or for wrong doing. Thoughts and deeds for right doing should be strengthened and encouraged. They

mean mental and physical upbuilding, both to the man and to the world. Thoughts and deeds for wrong doing have a contrary effect. They destroy both mental and physical health, and cause individual and public distress.

PROPOSITION NUMBER FORTY-SEVEN

THAT SEEING SPIRITS, GHOSTS, APPARITIONS, OR WRAITHS OF
DECEASED RELATIVES OR OTHERS WHO HAVE PASSED
OUT OF MORTAL LIFE IS A MENTAL DELUSION

IT would first be proper to prove that there is such a thing as a spirit or ghost, before attempting to discredit that probable impossibility. But such proof cannot be produced. That assertion does not mean that certain persons do not see spirits, or what they call spirits. There are many good, reliable people who honestly believe that they are permitted to see and commune with departed friends, and others who have gone into the great unknown. Spiritualism, under such circumstances, is a delicate subject to deal with, but it is connected with mental science in such a way that it should be carefully considered.

Seeing spirits is a mental delusion, and all mechanical and physical evidence of their existence, as demonstrated by mediums, is an undoubted deception. Various claims are made by people who see spirits as to their appearance in ethereal existence. Some see them garbed in white robes, apparently as angels. Others view them in earthly garments, such as were worn in mortal life by those who have been materialized. Usually these spirits look as they did when on earth. Sometimes they appear to have grown in age and stature, but they are always well and happy, and appear from their messages to friends to be contented.

The thought that loved friends are permitted to see and communicate with us after death, is inspiring and welcome to most mortals. It is beautiful, sweet and consoling. But on the other hand there are people who would prefer not to have their deceased relatives, or in fact any other spirits, see what they are doing here on earth. Spiritualism, then, is not always a welcome belief.

There may be an aura, or other spirit semblance embodied in our beings, which will be set free to float on the ethereal after death. If so, no scientific investigation, or other effort to find it in our bodies during life, or reveal its departure when the breath left the body, has been successful. Surely, there is no element in the flesh, blood, bone and sinews that compose our bodily belongings, that would indicate a spiritual presence. The mentality, to which we owe life and mental and physical activity, is a physical function, actuated by brain and nerve cells. Such a place would not be a suitable habitation for a spirit. Where, then, does the spirit dwell that comes back to earth and claims to be our counterpart?

As was previously stated, seeing spirits is a mental delusion. There are no spirits to be seen. The spirits that people think they see are either figments of the imagination, or are deceptions contrived by alleged mediums. Fictions of the brain cells, or freaks of the imagination, are common mental disturbances and should not attract serious attention. But when they concoct or create spirit delusions of departed friends, it is time to look into the matter. A man stricken with delirium tremens sees fancied spirits, other than those he has been drinking. These spirits are sometimes snakes, queer-shaped animals, horrible scenes, and other freaks of a disordered mentality. Insanity brings on similar hallucinations not necessary to explain. Then, there are milder forms of mental disorders in which the persons are afflicted with manias of various kinds. Some of them are of a harmless nature. It is to this class that people who see spirits should be assigned. Generally speaking, all such people are of a nervous temperament and are likely to see ghosts in the dark. They patronize mediums, clairvoyants and fortune tellers, and are liberal patrons of everything that deals in mysticism and superstition.

People who see spirits are not always mentally unbalanced. There are many persons who do not see spirits who

are freaky in other ways, and who are looked upon as brilliant examples of mental brightness. Seeing spirits, or any other unreality, is inviting mental trouble. It may become a habit that will end in serious consequences. The mind should be trained to consider nothing but realities. Seeing spirits is a freak of the imagination that seems a reality, until analyzed by good common sense. The thought that a loved relative in spirit form should witness some of our earthly escapades ought to put an end to such nonsense. God would not allow spirits to dwell on earth after their mortal experience here. He would send them to higher realms, if there is such a thing as spirits. Until everyone is permitted to see the ghosts of departed ones, instead of restricting that privilege to nervous, imaginative people and mediums, let us decide that there are no spirits.

Another peculiar form of belief is that of communicating with spirits by table-tipping, rapping, slate-writing, ouija boards and similar contrivances. Spirits are supposed to be divested of physical forms and functions, and to be composed principally of thin air or some other ethereal wraith or form. They could not have much strength with which to handle heavy furniture, utter groans and do other things where physical force is needed. But this incongruity is easily explained by spiritualists. Granting that every mortal that passes into the great unknown is invested with an ethereal form, it would seem that the numberless spirits of the departed since the beginning would so fill the atmospheric belt surrounding the earth that we would be troubled to secure air for breathing purposes. It might be said that spirits are permitted to travel to the other worlds in the universe. That being true there would be some very long trips. It requires six thousands years for a ray of light to traverse the space between this world and a planet or star recently discovered by astronomers in their exhaustive search for new developments in the universe.

PROPOSITION NUMBER FORTY-EIGHT

THAT CHRIST WAS THE GREATEST EXEMPLAR OF THE PRAYER
METHOD OF SELF-DEVELOPMENT, AND HIS EXAMPLE
SHOULD BE STRICTLY FOLLOWED BY ALL
PERSONS DESIROUS OF DOING RIGHT

TWO thousand years ago Christ, known as the Son of God, was born. Twenty-five hundred years have elapsed since Siddartha, the Hindu, gave Buddhism to the world, and fourteen hundred years have transpired since Mohammed, a Koreish camel driver, founded Islam, or Mohammedism. At that time civilization, as we know it, was in its infancy. Astronomy, geology, anthropology, surgery, medicine and practically all of the arts and sciences were unknown to the people of twenty centuries ago. The ocean was believed to be inhabited by amphibeian monsters. Giants, fairies, goblins, ghosts and evil spirits were thought to be in existence, and compared to our present civilization the districts in which the three great religions were founded were like small islands in size and area located in a vast sea of barbaric vice and ignorance. In that remote age incidents and events not readily explainable by natural causes were attributed to supernatural influences. Heavenly phenomena which now attract little or no attention were then believed to be warnings from God. Supposed miracles were of common occurrence, and superstition aroused by ignorance was a dominant feature of public and private thought. Wise men were regarded as prophets and seers, and as there was no other means of circulating information of the various events that transpired, these mentors of public knowledge took the place of our modern printing presses and newspapers.

The birth and career of Christ seem to have been accompanied by more miracle happenings than announced the

founding of the other two great religions. An angel and the star of Bethlehem proclaimed the birth of the Son of God, and from the time Christ began his work as a minister of the Gospel until the time he was said to have been taken up bodily by angels from the tomb in which his remains had been deposited after the crucifixion, Christ's life was a history of miraculous events. It is claimed that these miracles were demonstrations of the God-like power invested in Christ, and were shown as evidence of his saintly existence. Such evidence is not needed to convince readers of the scriptures of the unexampled excellence of the great Redeemer. Had the miracle happenings and the impossible conception and resurrection of Christ been omitted from the history of his life, the good work of the Redeemer would have been more acceptable to many modern readers.

Were it possible for Christ to appear on earth today it would not be as the Son of God, and there would not be any miraculous events to publish. He would be given birth and be educated in the ordinary way all mankind are brought into the world and developed. And when his great mind had been filled with the necessary knowledge he would then began a crusade against inordinate greed, ignorance and wrong doing that would shake the foundations of our social and political structure with fear and trembling. Christ was an extraordinary man in every sense of the word. He was sincere, true, faithful and earnest in thought and deed. His sublime teachings and precepts have done more to civilize humanity than has all other human effort combined. His career was short and glorious, and he laid the fundament of a religion that is destined to become a world-wide belief with unbounded salutary influences. Christ was a mortal, a man of wonderful mental ability. His God-like attributes were natural, and were developed free from the influences and temptations that beset most men who become evil-doers to a greater or less degree. The mental training of Christ was of an upward trend. In

early life he must have been deeply interested in the welfare of his fellow beings, and that interest caused him to become a public exponent of right doing in every phase of that righteous declaration. It should be remembered that Christ lived in an age when right doing was an exception. The man who could openly defy and denounce wrong doing in that evil period would not only be considered a striking example of the principles which he advocated, and for which he lived, but he also would be made to suffer the consequences of his open defiance.

Look the truth in the face and make the best of it. There is no personal God, and the life and death of Christ is evidence of that fact. There has never been an impregnation of a woman by divine conception. Such a thing would not be possible. Christ was a human being endowed with a wonderful mentality capable of development for right doing to an extraordinary degree. There was no divine mind for healing diseases during the time of Christ, nor has there ever been such a thing. There are no supernatural influences for the purpose of performing miracles, helping spirits to materialize, giving rappings and other unnatural doings. There positively is no way for the human mind to be dealt with, actuated or influenced except by the means provided by nature. It would be as difficult for one person to read or to actuate thought in the mind of another person as it would be to inject life into the stump of a tree with a syringe. Study the causes of thought, the physical construction of a brain organism, the character and uses of brain cell tissue, the anatomy of man and the functions of the sympathetic and cerebro-spinal systems, and you will agree with the above stated propositions. Man is an animal in structure, component parts and methods of existence. He is a creature of procreation, birth, life, death and dissolution by natural methods. There could be no deviation from this immutable, inexorable law of nature. God has no more to do with controlling the incidents and

vicissitudes of human life than He has with governing the swell of the ocean, or the growth of a flower, or anything else in nature.

Christ developed his mentality in the same way every human being must or should acquire strength and ability for right doing. It is stated in the scriptures that Christ pleaded for God's strength when on the cross. Prayer was undoubtedly the uplifting force that stimulated the development of Christ's mentality. We may not all possess the wonderful cellular activities that caused Christ to be such a marvelous example of right doing, but we can all help ourselves to become better men and women by adopting and using the same influence, prayer, that Christ advocated as a means of salvation.

PROPOSITION NUMBER FORTY-NINE

THAT DEFORMED AND CRIPPLED PEOPLE WHO CAME INTO THE WORLD IN THAT CONDITION ARE NOT RESPONSIBLE FOR THEIR MISFORTUNES, AND THAT IT IS THE DUTY OF EVERY PERSON TO MAKE THEIR BURDENS AS LIGHT AS POSSIBLE BY SHOWING THEM ATTENTION, AND BY ASSISTING THEM TO LOOK ON THE BRIGHT SIDE OF LIFE

FEW people escape misfortune in some form or nature. It frequently befalls us when least expected, and then the blow seems more serious. But the most painful and distressing misfortune is that of being born crippled, or deformed. To come into the world in such a lamentable condition is to be doomed to a sad, melancholy life. Such a fate should awaken sympathy for the victim, and cause an especial effort to lighten the burden of the unfortunate person, should such a thing be possible. To be misshapen even slightly is a misfortune that weighs on the mind and creates mental distress. Self-comparison with shapely and good-looking, well developed people is always a punishment, worse than could be inflicted by ordinary means. Then, there is the never ceasing, always evident regret for having been unsightly, and unfit for social honors. Unfortunately, a person physically deformed usually possesses a misdirected intellect. It could not be otherwise. Constantly brooding over a misfortune, must necessarily train the mind accordingly. We seldom find sunshine in mental gloom. There could not be genuine joy where sorrow prevails.

It is natural for us to admire beauty, manly strength, and physical fitness of any kind. A beautiful girl is almost worshipped. The big, manly athlete becomes a great favorite, and the poor cripple, whose only attribute is his men-

talities, passes unnoticed, or with only a glance of contempt. There have been cripples and deformed people who have overcome the shock of their misfortunes and have developed into active, prominent, reputable citizens, not because of their deformity, but for the reason that their mentalities were not deformed. The mentality makes the man. His bodily belongings do not control, or influence his conduct. Success does not wear a beautiful face, or display a manly form. It is not a pink tea acquisition, or a favored exhibit at a beauty show. Success in any walk of life must be won by mental endeavor. The successful person may have an ugly countenance, or be hunch-backed, but his mentality will be worth having, because it develops good sense, mental vigor and successful thoughts and deeds. That is why we should encourage crippled and deformed people, and help them win life's battles. A little sunshine in the way of a smile of recognition or a short pleasant talk would dispel much of the mental gloom caused by their misfortune.

Answer this vital question. If we are controlled by a personal God, who watches over our welfare, why does He permit unfortunate cripples and deformed infants to be born into the world? There are many similar queries that could be suggested, but the one of permitting unfortunates to come into the world, not of their own volition, but by the consent of a personal God, seems to be the most important. The proper answer to the question is that frequently it is the fault of the parents. But if we have a personal God, who lends His efforts to money-makers, to divine healers, to spiritual mediums, to people who pray to him and rely on His supernatural power, why should this same God suffer little crippled and deformed children to be born, and become objects of pity and repulsiveness. Look at life, God's influence, and all else connected with earthly creations from a common sense viewpoint. There is no personal God, no supernatural influence, no power except our own that procreates, or that controls and influences our earthly welfare.

We may go into a church and see that it is painted white. How long would a preacher have to pray to change the color, unless repainted by the hand of man? There is no difference between praying for help to stop the ravages of war, or of sin, or anything else, and praying to change the color of the church. They are all of a physical nature, and so is everything else in creation. Our mentalities are physical thinking machines. The brain of a horse, or a dog or a cat is not capable of thinking; but the five senses arouse its activities in the same manner the five senses actuate our mentalities. The only difference between our mentalities and the brain organs of other vertebrates is that we possess the sense of intellectuality.

PROPOSITION NUMBER FIFTY

THAT THERE IS A METHOD OF REGENERATING THE MENTAL-
ITY THAT WILL FREE IT FROM THE CONTROL OF BAD
HABITS AND CAUSE ITS POSSESSOR TO RECOVER
HIS MENTAL STRENGTH AND VIGOR

THOSE of us who have overindulged our desires for fast living, or who have acquired habits that threaten our comfort, health and happiness, may find a way to overcome the cause of our troubles by recovering the control of our mentalities. The method to be employed, when explained, will seem simple and easy, but it will require fortitude and stamina to continue and cause the method to accomplish its purpose. Overcoming and abandoning bad habits is like segregating ourselves from a part of our existence. It is easier to contemplate than to do.

It has been claimed, several times, in this series of propositions that the mentality is the man. In the process for regenerating a mentality, that part of it which prompts wrong doing must be subjugated, and its ability to influence the man to do wrong must be subdued. Bad habits are a serious form of wrong doing. A man may steal or commit almost any form of crime without impairing his health. On the contrary, bad habits are an insidious practice and not only impair physical health, but also destroy mental vigor and bring on infirmities that might have been avoided. Ridding one's self of bad habits necessitates the overcoming of influences that have become fixtures in both mind and body, and, therefore, it is a task that requires patience and self-denial, attributes seldom possessed by people who have lost self-control by submitting to the influence of bad habits.

Changing a mental control for wrong doing, and upbuilding an influence for right doing that will dominate the

workings of mentality, are accomplished by strengthening a desire for right living, right thinking and right doing. Thought, desires, impulses, acts and deeds are creations of mental effort, mental force. These creations may be developed for right or for wrong doing. They may upbuild our welfare, or they may destroy it. That depends upon our mental control. If our mentalities are controlled for wrong doing, as is done when we are victims of bad habits, then both mental and physical health are in danger. When we do right, the conditions are altered. The desire to indulge bad habits, like other forms of wrong doing, has been overcome by creating a better, stronger desire for right doing.

Life is the Creator, to the best of our knowledge, of all things in existence. It may be our God, whom we worship, our Heavenly Father, to whom we offer prayers, our Divine Being, or the Divine or Infinite Mind. That is neither here nor there. We understand and know life. We also understand and know that without life we could not exist, and it is to life, as our God, that we should bend our knees and implore assistance to overcome wrong doing. Also, for mental and physical strength and vigor, that we may achieve our own good fortune. Prayer that is devout, sincere, earnest and honest must be our means of beseeching strength and guidance. Prayer will upbuild and strengthen a desire for right doing. It will create a mental ability to abandon bad habits, and it will afford strength to recover our own self-respect. We shall not be disappointed when entering upon a campaign of prayer for strength to do right, if that campaign is fought vigorously, earnestly and honestly.

PROPOSITION NUMBER FIFTY-ONE

THAT DREAMS ARE MENTAL ACTIVITIES NOT UNDER GOOD CONTROL. THEY ARE MEANINGLESS EXCEPT IN ONE PARTICULAR: THEY INDICATE DISORDERS IN ONE OR MORE OF OUR DIGESTIVE, CIRCULATORY, OR RESPIRATORY FUNCTIONS

DREAMS are nothing but rambling thoughts not under effective control. We dream when in a semi-conscious state, and in our waking moments. We could not dream when asleep. The mentality at that time is dormant, except such of its activities as involuntarily control the functions of the organs of respiration, circulation and digestion. These cellular activities are governed by what is known as our sympathetic nervous system. The mental, or thought activities that do the dreaming, when not under proper control, belong to the cerebro-spinal system, which presides over the animal functions of sensation, motion and intellect and comprises all the nervous or cellular organs concerned in sensation, volition and mental action. The cerebro-spinal system is dormant when we sleep. Should we dream, it is because the respiratory, circulatory, or digestive organs of the sympathetic system do not function properly, and they keep the thought activities disturbed. People who think that dreams have a meaning are right in one particular. It is time to send for a doctor. The cause may be a bad heart action, trouble in breathing, or indigestion or failure to assimilate food.

Dreams should be relegated to the category of the impossible or supernatural mental creations. There could be no dreaming, no semi-conscious state, no rambling thought if the organs of our nervous system functioned properly. There is nothing in a dream but lack of mental control.

Were it not for an ability to control our mental activities we would be constantly dreaming. Imagination or day dreaming is naught but thought-wandering, guided by a willing mental control, which enables us to take a fancied trip to heaven and back in less than two seconds, if our time is limited. Semi-comatose dreams are imaginative flickerings without the guidance of the willing mental control. They never disturb us when there is mental force to keep our thoughts from wandering, and a dream may seem a night-time long when it results from the effort of a digestive organ to rid an overfilled stomach of a fat, hearty supper.

It seems like an indeterminable task to divest ourselves of the impression that the mind is guided by an unknown influence, and that thought is always the forerunner of misfortune. Dreams and impressions exercise a baneful influence on many lives. As a matter of fact they are harmless fancies in most instances, and should never be given credit for being anything more than the offshoots of floating thought. That statement does not refer to conclusions drawn from mental comparison and study of specified subjects. We are considering dreams, either semi-conscious or freaks of the imagination, both of which create impressions and are frequently taken for guides to control our conduct.

Cellular activities, from which we derive thought, result from mental development and training. This development and training dates back to the creation of man, and has been brought forward to the present time, and will continue to be brought forward by the process of procreation as long as man exists. The germ of life impregnated by parents, and which gives existence to children, comprises all the elements of ancestral development not extinguished by former mental training. In short, the brain organism which we inherit contains the mental records of our lives, and these records may only be changed by our individual effort. We may become better or worse people than were our ancestors. That will depend on our own mental train-

ing and the manner in which the cells of our inherited brain organisms are developed.

During the countless ages of ancestral training, thought and other intellectual functions have been upbuilt from a primal state to their present highly developed condition. Physical functions have not reached so high a degree of development, because of their natural restrictions. But by a long process of training our movements have been made more graceful, and our forms, figures and methods of living are more pleasing and satisfactory. There has been nothing unnatural, extraordinary or mysterious in this upgrowth and development of man. It has been gradual, steady and normal. Generations have progressed in physical and mental attainments in the same manner that individuals acquire learning and physical accomplishments during mortal existence. Each generation has taken care of itself, and then handed down to its successors the fruits of its endeavors by means of procreation. Among the benefactions transmitted in this way have been our thought functions, our mental activities and the means of controlling them.

PROPOSITION NUMBER FIFTY-TWO

THAT ALL PROPHECIES AND PREDICTIONS NOT BASED ON
MATHEMATICAL CALCULATIONS OR RELIABLE, FIRST-
HAND INFORMATION ARE PURELY GUESS-
WORK AND A WASTE OF MEN-
TAL ENERGY

THE old-time prophets, who once thrived on earth, have either died or have lost their hold on the public since the advent of the telegraph, telephone, rapid transit, and other facilities for obtaining quick service on information. Occasionally a zealot will figure out a prediction, after consulting biblical traditions, and will have it published. By the time the dire happening is to take place, the zealot and the public have lost interest in the prediction, and the pesky thing never comes true. Now and then, another breed of prophets rises up and fixes the date for the world to come to an end. But the world keeps moving on just the same, and the mental spasm of the prophet-seers is soon forgotten. When the world comes to an end, there will be very few prophets left to witness the spectacle. Man will have been very dead before that event, so dead that there will be no need for a funeral. Notwithstanding predictions to the contrary, the world will continue to exist many, many more centuries, unless scientists who have been studying its progress and probable future are badly mistaken. Meantime man will be climbing upward in physical and mental worth. He will stop listening to false prophets and other humbugs who deal in the supernatural, and pay more attention to stern realities.

The prophets that seem in greatest favor are those mentioned in the bible. Students of that sacred volume are constantly referring to Daniel, Elijah and others of biblical fame whenever some great event transpires to see if these

happenings were not predicted. There have been prophecies and prophets, predictions and seers, since man has been able to think and devise. The bible age is not an exception to this general rule. But prophecies are not so popular in this day of greater and more advanced intellectual attainment. Modern people think for themselves, and do not rely on the forecast of events by self-affirmed prophets. Bible students who have convinced themselves that every word in that work is truth irrefutable should endeavor to think that there are brighter minds and better means of employing thought today than there were in bible times. To be constantly living in the past is not a commendable feature of any person's life. The bible is the work of men who existed thousands of years ago. They were then controlled and influenced by conditions that would be impossible in this day and age. Prophecies in bible days were a means of attracting public attention, and of intimidating and coercing certain people. Prophecies were methods of accomplishing desired results. Today, prophecies exercise no influence except over ignorant minds.

It is difficult to convince most people that bible lore is entirely human thought. The impression prevails that it is divine inspiration, and that a personal God influenced the authors of its contents. Nothing could be further from fact. If God inspires worthy, instructive, uplifting thought and deeds, a contrary destructive influence must also cause man to destroy both himself and God's creations whenever that influence sees fit to control him. To put the question plainly, man must necessarily be under the control of either God or Satan. There is neither reason nor good sense in such a proposition. To affirm that the Creator of the universe is in constant conflict for the control of man's mentality is an insult to the author of our existence. God did not inspire the bible, nor does He influence human thought. Prophecies and predictions of every kind are creations of mental activities. The same may be said of every word

printed in the bible. That statement does not signify that such parts of the bible as relate to right living and right doing should not be considered as a rule and guide for our conduct. The bible is a good book, but its prophecies are no more valuable or reliable than the statements of any other intelligent publication.

PROPOSITION NUMBER FIFTY-THREE

THAT WE MUST BANISH SUPERSTITION AND THOUGHTS OF
ATTAINING IMMORTALITY BY LUCK OR CHANCE, AND
RESORT TO PRACTICAL METHODS AND EF-
FORTS TO PREPARE OURSELVES FOR
THE GREAT UNKNOWN

FOR evidence of the satisfactory methods employed in the business world to upbuild and develop every branch of trade known to commerce, study the history of any successful, widely known concern, and it will be found that the various changes and improvements that brought about the prosperity were made to keep pace with the progress, conditions and mutations of the times. Men with keen, active, practical minds are continually devising methods and means to meet the demands created by these changes, and the firm or house that fails to adopt these improvements to supply the wants of customers is doomed to loss of trade, decadence and eventual failure. This persistent upgrowth of business wisdom and sagacity does not apply to the practices and managerial conduct of the religious world. Scientific research and investigation have discredited much of the biblical fiction, and the good sense of many people has discarded as impossible the claim that God protects and guides us during mortal life. Recent thought and conviction have caused other people to cease church worship and associate themselves with semi-religious fads and devotional delusions, because they felt that the old church practices were not in keeping with modern progress. This apparent relapse from the old-time religious faith could not have become so popular had the claim that God controls us been a fact. Nor would it ever have existed had the church officials revised their creeds and doctrines to meet modern demands. The same keen,

sagacious business sense that has kept the business world to the forefront should have been employed in keeping alive and active the church organizations. Old-fashioned buggies do not sell very well in modern times; neither is there an active demand for the old hallelujah sermons.

The mission of the religious organizations of today should be to strengthen public and personal morals, preserve peace and good will among all people, assist in developing educational and intellectual influences, revise religious teachings that they may conform to known fact and actual conditions, upbuild sentiment for abstention from excessive indulgences, extravagant habits and the accumulation of immoderate fortunes. That would mean nothing more than the development of a mind for right doing. When that was done generally, bad habits and objectionable, harmful practices would cease. But that great public good will never come as long as churches advocate and uphold superstition, misbelief and biblical fiction. That part of the bible which relates to history, fact, and the upbuilding of morals should be retained and advocated as religious declarations. All else should be suppressed as harmful and misleading.

The harm done by advocating a belief in a personal God, who with His only begotten Son controls and guides our mortal existence, is almost unexplainable. That, and the christian church worship of apostles and saints, together with the faith in a spiritual life, are the cause of the maintenance of many forms of superstition, belief in spirits, fortune telling, christian science, clairvoyance, telepathy, mind reading and similar mental fabrications. These relapses from sane thought also encourage a belief in games of chance, lotteries and other means of squandering time, opportunity and money. There is likely to be faith in luck, or chance, as long as it is supported by religious worship. Our belief in God's guidance and in immortality is like taking a chance on these events. There positively is no

method of substantiating such a belief either by fact or experience. Superstition or any other form of belief in luck or chance hinders the development of practical thought. It stagnates the mind and limits mental activity. Taking a chance on the acquirement of anything tangible or intangible, any earthly good fortune, or any spiritual attainment is like putting aside opportunity for the purpose of trying to grasp substance from the air. Nothing but disease, death and heirlooms fall to thoughtless, impractical people. Even heaven is not available unless we prepare ourselves for the transcendency, and that would mean work and self-denial. There will be no luck or chance in winning immortality. A superstitious belief in God's guidance and protection will not fit us for that benefaction. Nothing but clean lives and exemplary habits will entitle us to that final glorification. For that reason we must resort to practical thought as a means of preparing ourselves for the great unknown, unknowable future.

PROPOSITION NUMBER FIFTY-FOUR

THAT CHANGES ARE NEEDED IN THE CREEDS, DOCTRINES AND DECLARATIONS OF OUR SEVERAL RELIGIOUS ORGANIZATIONS TO ENABLE THEM TO REGAIN POPULAR FAVOR AND BECOME INSTRUMENTS OF GREATER GOOD

IT IS not necessary to consider the discontinuance or radical changing of any form of religious belief when eradicating faults and practices that render it unpopular, or that cause it to become more or less ineffective in promoting human welfare. A religious organization that has grown in strength and number, and which can be made a powerful influence for common good, should never be disrupted. But there are times in the existence of any belief, or religion, when popular approval must be won by certain changes in creed, doctrine and practice, or there will be danger of its dissolution. The three great religions, Christianity, Islam and Buddhism, are faulty in practice and conception, and therefore need correcting. Buddhism does not recognize a Supreme Creator, or God, and has for its chief reason for existence a belief in the transmigration of souls after each successive mortality. The followers of Islam, or Mohammedism, believe in paradise and hell, and that there will be a general resurrection. All Christians worship God, and believe that salvation must come through Christ, the Son of God, and that there are a heaven and a hell. In all probability Islam, or "acceptance of the divine will," as it is interpreted, was copied after the creeds of both the Jewish and Christian religions, although Mohammed regarded Christ as a prophet and apostle in the same light as he looked upon Abraham, Moses and other biblical patriarchs, and not as the Son of God. Islam was founded about six hundred years after the crucifixion of Christ.

There can be no doubt as to the origin of the three great

religions, as well as all other religious beliefs. Buddhism was conceived by Siddhartha, a Hindu prince, about twenty-five hundred years ago. Islam owes its existence to Mohammed, a Koreish camel driver. The origin of Christianity is well known to readers. History states that each of these religions was crude and rudimentary when first established, and that changes and alterations in doctrine and practice have been made to meet the demands of followers as time elapsed. But the fundamental doctrine or belief has not been tampered with, or the religion would not now be in existence. The Buddhistic belief in eternal life by means of procreation seems to be popular. The theory of transmigration of souls made in accordance with the mental development of the person at the time of the demise is not reasonable. Should the person be worthy, his soul would be transferred to an infant capable of being developed to a higher state of being. On the other hand, if the life of the person was bestial and unworthy the soul might possibly enter into animal existence. Islam is made popular by the promise of joyful immortal transcendency, also that all followers who sacrifice life in holy wars are immediately transcended to that happy state of eternal joy. Other Mohammedans must take their chances of pleasing the God they worship. It will be either paradise or hell for them. Christianity is the most civilized and acceptable of the three religions, and its followers represent the highest type of the human race. But Christianity and all other beliefs and doctrines need revising that unreasonable, unbelievable theories may be eliminated. Transmigration of souls, paradise with its eternal joy, and heaven with its everlasting bliss are pleasing to contemplate, but they are figments of the imagination and may prove to be disappointments. There is no warranted proof of their existence, although there is room in the great universe for both heaven and hell.

The foundation, underlying principle, and main support

of every religious belief should be the promotion and upbuilding of individual and public welfare. The immortal future will be the reward of mortal worthiness if such a state of existence is available. Religions that promise future transcendencies are not reliable. Mortal life has its limitations and knowledge of a future existence is beyond our comprehension. A personal God that would inspire prophecies, transfer souls, make angels out of Mohammedans who had killed Christians, or send an angel to conceive a woman that a divine son might be born would long since have given us information about heaven and hell, were such a thing possible. To be consistent and sensible we should put aside thought and belief in God's assistance, guidance, control or position in mankind's affairs, and busy ourselves with working out methods and plans for our own salvation. God does not, has not, and will not communicate with us in any shape, form or manner. As mortals we are in supreme control of earthly creations, and the progress, upbuilding and welfare of these creations depend on our own mental development for right doing. When we do right and are happy, peaceful and contented, other earthly creations will add their bounties to enlarge and strengthen the volume of our own prosperity. This mental upgrowth for the good of the world will receive God's sanction. It was His endowment of a super-intellect at the time of our creation that has given us possession of the world.

Religious belief is not controlled or influenced by divine power. It is absolutely the handiwork of man, and was devised, changed, altered, and fitted into the grooves of various imaginations. That part of it which relates to intellectual, moral and physical development should be retained, strengthened and made more useful. Extreme care should be exercised in upholding and upbuilding the belief in a Supreme Creator. That part of our religious doctrines and creeds that affirms and declares faith in God's guidance

and control, as also the resurrection, baptism, worship of saints, apostolic belief, divine inspiration and other forms of religious declarations that cannot be established as fact, should be eradicated and discarded.

As individuals we are units of human life. Each individual is independent in mental and physical activities, and can have no communication with another individual except in the manner prescribed by natural laws. But we can act together for mutual good. Our religious worship and organizations were created for that purpose. Through that influence we may put down harmful superstition and similar imaginary belief. We could crush attempts to belittle the majesty of God by the assumption of His name and divinity for pecuniary benefit. We could advocate and strengthen the desire for right living, right thinking, and right doing. We could devote our lives and our efforts for the good of humanity, both as individuals and in combination. All this might be accomplished through the influence of our present religious organizations by eliminating the false from the true, by separating the right from the wrong, by segregating the good from the evil, and by eradicating harmful principles from those that are beneficial. Such changes would make the world better and add strength and vigor to religious belief. It would also encourage thoughtless, skeptical, non-interested people to join in the work of raising the mental, moral and intellectual standard of mankind.

PROPOSITION NUMBER FIFTY-FIVE

THAT TWO WELL KNOWN MENTAL FORCES, HOPE AND FEAR, HAVE HAD MUCH TO DO WITH RELEASING MANKIND FROM THE THRALDOM OF SIN AND WICKEDNESS. THE HOPE OF IMMORTALITY AS A REWARD FOR RIGHT DOING, AND THE FEAR OF ETERNAL PUNISHMENT FOR ACTS OF WRONG DOING, EXERCISE A MORE POWERFUL INFLUENCE FOR HUMAN REDEMPTION THAN PULPIT ORATORY. THAT WE MUST LOOK TO LIFE FOR THE IMMORTAL TRANSCENDENCY. LIFE IS OUR CREATOR AND IS IMMORTAL AND CANNOT BE DESTROYED

THE statement has been made that the most potent factor employed by missionaries in the conversion of aborigines to the christian faith is the distribution and explanation of gaudily colored picture cards depicting heaven and hell. Heaven with its winged angels clad in white robes apparently enjoying an easy, saintly existence, and hell with its eternal flaming fires in which sinners are being toasted by hideous-looking devils armed with long seven-pronged forks, are more convincing proof of the need of "joining" than bible argument. There are many civilized people who believe in the existence of heaven and hell, and who think that all that is required to land them in the realm of bliss is strict church attendance, and a rigid observance of Sunday as a day of prayer and fasting. The argument that the bible is the work of man is as ineffective in convincing them of that fact as an effort would be to talk the ocean into a calm of everlasting peace and quiet. Such remarkable faith in religious belief must result from a fixed determination to remain ignorant of intellectual progress. The world to them is still a great flat surface floating in the ethereal.

Mankind has never had positive information concerning the existence of either heaven or hell. Mortal knowledge and power of comprehension end with death. The unknown beyond is silence and darkness to every human being. It would be oblivion were it not for our faith and belief in immortality. Death is much like the coma produced by an anaesthetic, except possibly a momentary delirium before life departs. The immortal future and eternal damnation are suppositious conditions that owe their existence to religious declarations. We know nothing, absolutely nothing definite and positive concerning such alleged future means of reward and punishment.

The same may be said of a personal God whom we devoutly worship. It is claimed that such a God communicated with patriarchs and prophets of bible days, and that He sent His only begotten Son, Christ, to earth to save mankind. That may be true, but where is the evidence substantiating such a claim? The world is as much in need of God's wisdom and presence now as it was during bible times. Why does God withhold his presence from humanity at this day and age? It may be said that the precepts handed down by Christ are to be considered as God's word of wisdom and comfort, and that they should become law and gospel for our guidance. Two thirds of humanity do not believe that Christ was the Son of God, and will not accept his teachings for their rule and guide. They have religious beliefs of their own which differ from the christian faith, and they prefer to cling to their own forms of religion. According to missionary information this majority of humanity is in religious mental darkness, dense, deep and distressing, and is in great need of relief. Surely, the personal God must know of this woeful condition, and should communicate with the leaders of the contending religious factions and start them on the right road to salvation. If the personal God appeared in olden times to give needed counsel and advice, why does He not

either come again or send His Son to extend salvation to that part of mankind which is benighted and sinful?

That question is put plainly, fairly, squarely in order to emphasize the fact that God never has made Himself known to humanity. A personal God who would act as man's guide, tutor, adviser, servant, protector, and savior has never had an existence. He dwells only in the minds of intensely religious people who are afraid to think differently. Such a God is not needed for the salvation of mankind, were His existence possible. There is no personal God subject to our beck and call such as is lauded and worshipped by certain devotional people. Every sane individual in the civilized world possesses the ability to take care of himself, provide for those dependent on him, and prepare himself for immortality. He was endowed through the process of procreation with the germ of life that was originally bestowed on man by God, the Creator, and that germ places man at the head of the animal kingdom, and defines his position as God's chosen earthly creation.

The germ of life bestowed by the Creator carries with it to each successive generation the endowment of a supermentality, or mind, that is capable of development for good or evil purposes. That germ invests man with power to do right or wrong, and to control the world and its sub-creations accordingly. It is presumed that God, the Creator, expected man to upbuild the world and convert it into an earthly paradise, but before that may be done man must first regenerate himself, that his deeds may be worthy of divine commendation.

There is a God, but not the God who is alleged to deal with us personally. The God of the universe is a Creator, and not a meddler in human affairs. God, the Creator, is not the Divine Father to whom we attribute our blessings, victories, fortunes and other emoluments that contribute to our prosperity. There is no such personal God, or there

would not be so much distress and misery to counterbalance the good we enjoy. As individuals we create our own pleasures and pain, our own fortunes and misfortunes, our own mirth and misery and our own wealth and poverty. These conditions are voluntary or involuntary according to the circumstances surrounding them. But they are all human creations, and are caused by mental activities. They spring from our deeds and acts of right or wrong doing, and their fountain head is the germ of mortal life endowed by the Creator.

Salvation and immortality depend entirely upon the survival of the germ of life, bestowed by our Creator, when the time comes for our demise. Should that germ perish with our bodies there could be no future salvation. We owe our mortal existence to its influence, and should it be destroyed there could be no immortality. The Creator has provided a way for the continuance of mortal existence through the process of procreation. Our mortal lives are reproduced by the birth and development of progeny, but that method of recreating does not meet the requirements of an immortal transcendancy. The solution of that problem is still to be considered.

There could be no soul, or semblance of our mortal existence, because our physical beings are composed of flesh, blood, bone, tissue and sinew, all of which is perishable and which disintegrates and returns to dust after death. Immortality and the record of our thoughts, acts and deeds must then depend on the survival of the germ of life, which not only is the cause of our mortal existence, but also affords us the ability to procreate and fill the world with human beings. Life is indestructible. A certain peculiar form of existence may be destroyed, but the life that caused the growth and maturity of that particular form never perishes. Matter, substance, or tangible things may be destroyed by the processes of nature, but life continues indefinitely. When mortal death ensues, life departs from

our bodies. That is the end of our earthly existence. But it is not the end of the life that caused our animate existence. The same life that energized our mental and physical abilities also actuated the mentalities that prompted our thoughts, impulses, acts and deeds for both right and wrong doing. That life does not perish when death claims our physical beings.

We do not know what, after death, becomes of the particular spark of life that inspired each individual existence, but we do know that life is an independent, indestructible power or influence, which keeps the activities of this world and probably of the universe moving in accordance with the ordinances of a Divine Creator.

Should Life be our Creator, our God of the universe, the God who has inspired our existence as individuals, we then may be assured of immortality, provided our lives have been worthy. The record will be in the keeping of God, the Creator, because He was the inspiration of our mortal being, through the influence of the germ of life with which we were endowed. The transcendency from mortality to immortality would be simple, practical and possible. If worthy of that final salvation, Life, our Creator, would transfer us as individuals to a higher state of existence at the time of the mortal dissolution. Immortality would then be the gift of our Creator.

We know that Life, the Creator, is eternal, immortal and everlasting. The universe and the continuous upbuilding and destruction of its countless worlds are evidence of that fact. Life creates and sustains the worlds until decadence and disintegration take place. That is the process of all nature, of which Life is the Creator. Wherever there is existence there is life, and Life, the Creator, is the inspiration of everything animate and inert. Therefore Life is immortal and cannot be destroyed. Life is endless and will endure forever. Consider immortal transcendency from the standpoint of human comprehension. The germ of life

with which mankind was endowed inspires, enlivens and sustains super-activities not found in other creations. Among these mental activities is a belief in immortality to be obtained by an existence of right doing. As heretofore explained, the only way immortality could be bestowed would be through the medium of the germ that inspired the worthy activities. The survival of that germ and its return to Life, or God, the Creator, would achieve immortality and accomplish the purpose for which the germ of life was bestowed on humanity. Immortality would be a fitting end to a mortal existence of usefulness and well doing.

Finding the Real God

FINDING THE REAL GOD:

FIRST PART

THERE would be little difficulty in finding the real God if we could overcome our desires to be controlled by supernatural influences. It is a tendency to be seeking the unreal, the impossible, that causes us to bow our heads to a myth-God, a deity that has no existence. We might better worship a wooden idol than to pray to a myth-God. That form of worship would not harm us, if our thoughts were for right doing. But worshipping a myth-God from whom we expect personal benefactions incites a belief in the supernatural, and creates a desire to pray for guidance, and protection, in all of our business and personal undertakings. Seeking the real God is entirely a different matter.

Worshipping a myth-God enforces a constant, persistent method of mental training that creates a belief in the unreal, which in time becomes a mental habit. A life effort consists of a series of mental training for either right or wrong doing. Should any particular feature of this training be continued for a considerable length of time, it finally becomes a habit. The minister of the gospel preaches certain doctrines through habit and believes in them because of his mental training. Persistent, fervent prayer for any purpose eventually becomes a habit. If we pray constantly for right doing, we are sure to do right, through the means of mental habit. Should we continue the use of foul language, or drink, smoke or do other reprehensible acts, we inevitably acquire the habit. If we read novels, or fritter away our time, the habit is soon acquired. Practicing on a musical instrument, or working at a mechanical trade, is made a habit in time. Walking without mental effort to

guide our footsteps is a habit. Talking without apparent thought, and many other things we become accustomed to doing, are habits acquired by mental training. We have acquired the habit of praying for unrealities, and that is why the myth-God has obtained such a control over our thoughts and deeds. We are always looking for something from heaven to help us achieve success.

It has long been a mystery to many thinking people why mankind clings to the theory that God answers prayers, when there is no convincing proof of such a blessing. Habit, habit is the answer. All of our religious doctrines, creeds and theories are based on that proposition. Any theory that opposes such a belief will be regarded as rank sacrilege. We have acquired the habit of looking to God, the Creator, for guidance and protection in our worldly affairs, and that is the end of the discussion, so far as public interest is concerned. Any argument to the contrary is not welcomed. Understand plainly and emphatically, that no denial is made of the existence of God, and His wonderful creations. There has been no trusting to luck in the creation of the universe and its belongings, no chance methods employed in that marvelous undertaking. Our own world, with its kingdoms of life and activity, is proof sufficient that we are creatures of God's handiwork. But there is no good reason why we should regard God as a servant, because we owe our existence to His beneficence. On the contrary, we should worship God as a Sublime Deity, and not as a personal ruler whose duty it is to overlook our worldly domain and make sure that we are rich and prosperous.

Let us see what we expect of God. Religious habit, acquired by thousands of years of custom, has caused us to look upon God both as a Creator and an overseer of our worldly welfare. We have been taught to pray to God for personal and public protection. Our church and other religious creeds instruct us to do so. Public and personal prayers

are offered for freedom from all forms of evil. When several countries wage war against each other, each side of the warlike conflict proclaims that God is its champion and protector, and that victory will be won in His name. When the war is over proclamations are published by the victorious country thanking God for the strength and power to conquer the enemy, always forgetting that victory invariably perches on the banners of the strongest, best equipped armies, commanded by superior officers. When there is drouth, church congregations and people residing in the dry district, beseech God for rain. When there is a disastrous fire that consumes property, God is implored to stop its havoc. When there is a flood, a plague, or any other great disaster, people go on their knees to pray for relief from its ravages. When afflicted with misfortune, we turn to God for protection. When financial ruin stares us in the face we pray to God to be saved from that distress. When in trouble of any kind, big or little, we beg for divine grace and mercy. But that is not so reprehensible as it is to pray for God to help us in our business investments, love affairs, domestic troubles, attempts to swindle friends, and other efforts, honest or otherwise, to further our interests.

There is no question about the sincerity and earnestness of the church, and other religious organizations, in their public endeavor to benefit mankind, or of the individuals engaged in this wholesale effort to attract God's attention to our needs and desires. Such efforts date back to the beginning of civilization, possibly to the prehistoric age, and the custom has been of such long standing that it is a religious and sacred habit, if there could be such a thing. Take as an illustration what has been expected of God during this long, long period of years since man has been developed into a worshipping individual. All of the different nationalities and races, countless in variety and number, have been beseeching God for His protection and guidance,

as individuals, in their multitudinous conglomeration of languages since the creation of mankind. It would be impossible for a human mentality to comprehend the numberless difficulties encountered in the vast work of giving attention to these countless appeals. There also are the varied changes during this long period of hundreds of thousands of years in the races and nationalities to be considered, each one of which had its own peculiar language, which God was supposed to understand. Even in this day and age God would have His troubles in keeping informed of the different types of human creations, their varied forms of religious belief, the various languages, the several degrees of intelligence, and shades of color. God would be required to answer the prayers of black, brown, red, yellow and white people, some with curly and others with straight hair. The prayers for aid and protection would be in English, French, German, Italian, Hindu, Turkish, Spanish, Esquimau, Choctaw, Sioux, Digger Indian, Greek, Latin, Russian, Finnish, Norwegian, Swedish, and every other language from that of the Hottentots up. This would seem to be a task, but it is said that God knows everything. That may be true, but man devises and upbuilds his own languages.

It is supposed to have been five hundred thousand years since prehistoric man first existed, and that is the length of the period that God has endeavored to control mankind, His favorite creation, according to the belief of man. Take into consideration that there also were the affairs of the immeasurable universe to control and keep in order, that each world, with its belongings, might move in its orbit with regularity and precision. That would be some work for the personal God we are supposed to worship, in addition to looking after our welfare. But God is equal to such a task if we are to believe our religious instructors. They also inform us that God, the personal God, is to be found in heavenly realms, where He and his angels dwell in ever-

lasting peace, and that God sits on a gorgeous throne in such dazzling and majestic splendor that mortal eyes could not gaze upon Him. The heavenly city, the place of God's residence, is equipped with pearly streets, golden gates and other refulgent improvements. Who but man could conjure up such an inconsistent fairy tale? Who but man could contrive a belief in the existence of a personal God to create and control the working of this vast universe? Who but man could devise the scheme of God's personal interest in the welfare of mankind? Who but man could perpetuate a religion, or a number of religions, that advocate a belief in a myth-God? Who but man could keep up and insist on maintaining such a baneful influence as that of relying on the supernatural for our comfort and happiness? Who but man could conceive and put into practice the many diverse forms and kinds of religious beliefs now in use? Who but man could have so often cheerfully changed his religious belief to meet the demands of intellectual progress?

There are other incredible, impossible declarations in every form of religious doctrine promulgated that indicate plainly that man is the creator of the myth-God we worship and of our varied religious opinions. Miracles in ancient times were the best asset for building up a religion and making it popular that could be devised. But we are living in an age of what might be termed man-miracles, and must be shown the real thing now before we can be convinced. When we are told that in bible days chosen ones were sent to heaven in chariots, we feel sure that there were no balloons and aeroplanes in those times and that the tale needs confirmation. The conception of Christ and the blood atonement are two inconsistencies that may only be explained by man. God is not sending angels in modern times to procreate Divine Sons, nor is He now disinheriting from salvation and heavenly realms people who lived and died before the crucifixion of Christ. Were any per-

son in this era to stand beside the body of a dead man and recall him to life, all of the doctors and scientists would feel like committing suicide, imagining that they were crazy. No one nowadays thinks of seeing miracles, except spiritual mediums, clairvoyants, mind readers, science healers and madhouse inmates.

Worshipping a myth-God is our worst religious offense in this modern age, and that mistake has always been made. It is a part of our prehistoric heritage. A belief in the supernatural and in superstition has been handed down to the present generation from time immemorial. Don't start anything on Friday. Drop a fork and it's a sign of bad luck. Don't walk under a ladder. Someone is talking about you when your cheeks burn. Always get out of bed on the right side. Sleep with your head to the north. These and hundreds of similar absurdities have much to do with our conduct. We must pray before pictures of certain saints in order to receive specified benefactions, and burn candles that our prayers may be answered. In some churches we are required to subscribe to specified articles of faith before we may be saved. In other churches it is necessary to be baptized by being submerged in water or by being sprinkled with water. People who are not recipients of the holy ghost cannot become aspirants for heavenly honors is another religious edict. Some churches assert that only a certain few of the select may be favored with salvation. Other churches lay claim to the sacred road, and all those who worship with them will travel thereon. But all churches advocate prayer as a means of reaching God's ear, for supplicating His guidance in earthly affairs. Where is the personal God who listens to our appeals for assistance? Not one of these monitors of religious culture can tell us. God is everywhere is their reply, indefinite as it may seem. They mean that God sees and knows our slightest movement. That may be true, but why pray to Him if He is constantly watching over our welfare? Praying to an un-

knowable, unseen God is like tossing gold pieces into the ocean to see them float. We want to know God, to see, hear and feel His presence. But before that may be done we must find Him.

FINDING THE REAL GOD:

SECOND PART

SEEKING God will be a pleasant duty to those who truly make the effort. We have not far to go to find him. His whereabouts may be easy of access, or we may be compelled to prolong our endeavors, but our real god may be found by every aspirant eager to see and know him. First, look carefully, searchingly into your own heart. What do you see, God, or the semblance of a demon? One or the other is there, possibly both of them. Should neither of them seem apparent, recall and thoughtfully review your life career. God or the demon or both of them are manifest in your acts and deeds. You have only to recall what you have done and you will see to what element of life, the good or the evil, you belong. You may be surprised to learn that the real God you are to worship dwells within your own mind. That is true, but He will not guide and control your thoughts, acts and deeds for right doing, unless you prepare the way that He may dominate your mentality.

The germ of mortal life which originally caused our existence has been handed down from parent to child since the beginning, and that germ indicates, when developed into manhood or womanhood, whether or not we are human gods or demons. There is no other God that controls or guides our affairs. As human beings we are not subject to supernatural influences. Each individual is a unit, independent and distinct from every other form of earthly creation. We are governed and controlled entirely by natural laws, and these laws relate only to the method of our procreation, birth, life and death. All else in our earthly existence is

within our own individual control, assisted by such efforts as may come from fellow beings. The only way to ascertain the correctness of the above statement is to follow as carefully as possible the explanation as to how we may find the real God, not God the Creator of the universe, but the man-God who guides, controls and influences our existence as individuals, the God every human individual possesses whose mentality is under sane and vigorous control.

We come into the world as puny, helpless infants, creatures of a procreative process by which we were impregnated with the germ of mortal life. That germ, unquestionably, was originally an endowment of the real God, the Creator of the universe, a Deity with wonderful creative power. That germ of life when once bestowed on any form of creation becomes an everlasting dower which is destined to perpetuate that particular form of creation as long as means are provided for its subsistence. As creatures of life we are the only form of earthly creation that was endowed with a superior mentality, which, when developed, provides us with ability to control and govern all other forms of earthly existence. This mentality is a functional, physical organ, occupying the cranium of our skulls, and consists of a convoluted, whitish mass of brain cells, connected with nerve fibers that ramify in every part of our bodies. The brain cells are divided into centers that cover certain areas of the convoluted brain organ, each center controlling its particular mental or physical functions, and causing mental and physical activities, when actuated by the six senses. These senses furnish the mental energy that enables us to use the cellular activities. Readers of this book are requested to refer to the detailed descriptions in the series of propositions, also to the pages illustrating the brain organism and nervous system of a human being.

We are so constituted, mentally and physically, that communication may not be had with us, either supernaturally

or otherwise, except by means of the five senses. We must see, hear, touch or feel, smell, or taste before a sense may be called into use. When that is done mental activity is awakened, and we are able to understand the communication. In no other way may a message or communication be made intelligible. It may seem sacrilegious to make the assertion, but it is a fact that God, the Creator, could not communicate with any one or more of us, unless in the manner above described. That is the reason why there could be no healing by the alleged divine mind, no transmission of thought, no clairvoyance, no spirit communications of any kind by supernatural influence. The use of the five senses is absolutely necessary to arouse mental activity from outside or extraneous sources.

It is a belief in the supernatural, the unreal, the unreliable that causes us to neglect developing our mentalities by natural, practical methods. We trust too much to luck, and to a feeling that everything will come out all right, when engaged in our daily vocations. Sometimes what seems to be chance causes our undertakings to be successful, but as a rule no human calling is prosperous, unless guided and controlled by a sane, common-sense mentality. Would you expect supernatural power to move a stick of timber, or to carry you up a flight of stairs? Such an expectation is as reasonable as would be the possibility of having a debt paid, or of being made rich by some unexpected good fortune, apparently through supernatural influence. We were provided with mental ability to build our own good fortunes, and to enjoy the blessings of earthly life, but that cannot be done by people possessed with sluggish, inactive, undeveloped mentalities. They lack the brain energy, the mental force, the ability to concentrate and apply their efforts, or they would prosper in almost any undertaking.

Among the causes of delay in mental development for right thinking is the belief in spiritualism. There is nothing

in our mental and physical belongings as human beings that justifies such a belief. We are absolute creatures of nature, of the family of vertebrates, and are beings of bone, sinew, flesh and cell tissue, mentally and physically. Our every act and movement result from the activity of brain and nerve cells, all of which are subject to degeneration and decay, together with our bodily functions, after death ensues. There could be no spirit existence either before or after death. There is nothing about us mentally or physically that has not been analyzed and its component parts made known. Had there been anything about that analysis that would have justified a belief in spiritualism we would have heard from it long ago. We are told that spirits move about, transmit communications, and act as they did in animate life. They pass through closed doors, utter groans, make noises, rap on tables and frighten nervous people. How could this be done by a spirit composed of nothing? It is safe to say that there are no spirits of an ethereal nature. There are mentalities that see things, sometimes, that are very unreal. That is either when there is lack of mental control or because the mind has been trained by constant effort to imagine unrealities. There have been people who thought they could walk on water without the use of water skates. The coroner has always regretted that he could not tell them that they were mistaken.

We shall never find the real God, until our mentalities are fitted for that purpose. It is not necessary that we become prosperous in worldly affairs, or that we make martyrs of ourselves in our efforts to cast off sinful burdens. We are not, and cannot be saints, as long as we are super-animals. But we should learn to control ourselves, and to stop all forms of wrong doing that injure health, destroy peace of mind, and cause distress and discomfort to others. A good, contented, peace-loving citizen is worth more to the world than the millionaire who is constantly

grabbing off the opportunities of others to enjoy the comforts of life. What we should do to find the real God is to begin the search by pledging ourselves to pray, as individuals, for our own right doing, right thinking and right living.

Those of us who are church members should immediately stop thinking that a belief in any one particular faith, or religion, is essential to salvation. The germ of life was bestowed on all of the human race and not on any one nationality, class or color of people. God, the Creator, endowed all mankind with a super-intellect, and no reservations were made favoring any one form of religion. The only qualification necessary to achieve happiness, contentment and the hope of an immortal future is mental fitness. That is a question of training, mental effort and brain cell development. Every human being possesses the six senses, the same brain cellular organ, and the same means of mental development, whether he be white, black, red or yellow. But not all individuals have had the same opportunities for mental progress. Those of us who are mentally unfit, or who have wasted our opportunities to become mentally proficient, may yet be made worthy of the blessing to be enjoyed by mental regeneration. A church membership is not essential to this regeneration, although it is recommended. Church and other religious associations are beneficial, but not absolutely necessary. Mental regeneration is an individual affair. It may only be accomplished by individual endeavor. Church membership and attendance, ritualistic readings, pulpit prayers and oratory, choir singing, Sunday school exercises, and other forms of religious worship, may inspire thoughts of right doing, but the actual mental regeneration will only result from individual endeavor.

Mental regeneration changes involuntarily the life habits of a person possessed with an evil mind, and causes him to become an exemplary, reputable citizen. The conversion

will be gradual in both mind and body. The red-blooded profligate is as bad, viewed from a moral standpoint, as the skinny criminal who picks pockets. Such men or women need mental regeneration fully as much as do people half dead from the effects of their misdeeds.

Mental regeneration is good for any person, even those who pride themselves on their freedom from wrong doing. It will prove especially beneficial to the hypocrite, whose sanctimony oozes from the pores of his skin along with the perspiration. Mental regeneration is a panacea for worry, disappointment, perplexities, sorrow, despair, troubles, distress of mind or body, and every form of ailment not deeply seated in a physical function. When the world seems dark and dreary, and the mind is depressed and gloomy, the method employed to regenerate the mentality will clear away the clouds that we may again see sunshine. When remorse or sinful regrets cause despair of our ever overcoming desires for wrong doing, a resort to an endeavor to regenerate the mind will revive hope and bring welcome relief. When misfortune befalls, and our hearts sink and seem to lose their power to invigorate, we have only to try the method of upbuilding our mental energy to lighten the burdens that seem so heavy.

There is only one way to regenerate the mentality, and that is by good, honest, heartfelt prayer. Not the prayer that is uttered for its eloquence, or for publicity. Not the prayer that is offered for a selfish purpose. Not the prayer we make for the welfare of others. Not the prayer spoken for guidance when our thoughts are wandering. Not the prayer for self-aggrandizement. Not the prayer of a person too good to kneel in humble submission. Such prayers will not regenerate a mentality. When praying for self-betterment we are dealing with brain cellular development, and only worthy, honest prayers will develop cells that will create mental strength for right doing. Before we can live right, do right and see the right, our mentalities must

be controlled for right doing. The mentality is the person *de facto*. Our bodily functions perform the duties prompted by the mentality. If our mental control is wrong we will do wrong. There is no escaping the penalty of possessing a mentality that instigates wrong doing. To regenerate such a mentality we must create a desire for right doing. To perpetuate and make that desire lasting, we must develop sufficient brain cellular strength for right doing to gain control of the mentality. When that control is gained by brain cellular development we will do right. It will be seen that mental regeneration is a physical, sensible process. It is not a method of holding desires for wrong doing in restraint by religious ardor. It is a complete overcoming of such desires by subjugating the cellular influence that prompts wrong doing. That is the reason why our prayers for right doing must be strictly honest and sincere. We are praying to develop cellular control, and not for self-restraint.

Prayers for right doing should not only be sincere and honest, but they should also be free from thoughts of wrong doing. To think wrong is to do wrong, and it is impossible to pray earnestly while thoughts of wrong doing are floating through the mind. Prayers exclusively for right doing will invigorate the mentality, and cause it to influence the physical functions more freely by means of the nerve fibers. Prayers for wrong doing, if offered, would have an opposite effect, because wrong doing in any form is disastrous to both mind and body. Right doing is an upbuilding process. Wrong doing is a destructive force. That argument applies to everything in nature. Right means to cultivate, to upbuild; wrong means to destroy, disintegrate and cause decay. Prayers for right doing inspire and upbuild mental strength and vigor, health, hope, salutary influences, and beneficial desires. Wrong doing instigates and creates mental distress, criminal tendencies, bestial desires, physical weakness and ill health. Mental forces that destroy the ability to enjoy

peace of mind, comfort and happiness should be overcome.

Seeking the real God puts sunshine in life and causes it to be worth having. To be independent and free from care should be our most cherished ambition. Worry, grief and disappointment cause most of our troubles, and they belong to the element of wrong doing. The only way to banish every influence that creates sorrow and unhappiness is to regenerate the mind and put it under sane mental control. Mental strength is needed to overcome mental troubles. That strength must be upbuilt by brain cellular development and activity on the same principle employed to create muscular strength. Both essentials to well doing are accomplished by exercise. Prayer is a mental exercise that upbuilds a desire for right doing. We pray earnestly, sincerely, devoutly for that purpose. The desire to do right is made stronger by the prayerful endeavors until it becomes a fixed habit, a controlling influence over the mentality. When that influence dominates our tendencies to do wrong, the victory over all forms of wrong doing will be won. We will stop creating our own misery and distress, and will become independent, self-supporting, well-doing people. Our mental and physical health will be strengthened and upbuilt. Strong, sane minds inspire good deeds. Good deeds cause us to become reputable and worthy.

The man, or woman, controlled by a regenerated mentality, that inspires right doing, right living, and right thinking, may see a reflection of the real God every time he or she looks into a mirror. God, the Creator, could do no more than to be always doing right. That means doing right in every way from the Supreme Influence of an Infinite Creator down to the duties of a human being. Right doing must be our only means of becoming worthy of an immortal existence. We must do right in this life, or there will be no hereafter. We cannot deceive ourselves on that proposition. We are controlled by mentalities that never make a mistake when it comes to reviewing our claim to

worthiness. That germ of mortal life with which we are impregnated and to which we owe our existence is the tell-tale that will decide our fate. If we ever find the real God, the Sublime Creator, it will be through its influence. For that germ is the source of our mental activities, of our efforts to do right, of our longings and desires for a future existence, and of our hope to find and know the real God. The germ of life is an indication of God's approval of mankind.



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